

# AMERICA

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### CHRONICLE

**Mr. Roosevelt's Welcome Home.**—Mr. Roosevelt stepped on American soil shortly before noon on June 18, after an absence of fifteen months. Within the few hours of his stay in New York, he received every mark of honor that time and his own comfort permitted. His welcome began when the Kaiserin Auguste Victoria loomed through the mists of the lower Bay. At 8 o'clock, off Quarantine, he was received by representatives of President Taft and Governor Hughes and by Senators and Governors and Legislators and citizens of distinction. New York Bay was dotted with ships of war and merchant vessels assembled to escort him up the North River and back to the Battery. Mr. Roosevelt was taken on board the Androscoggin, a revenue cutter, which headed the long double line of various classes in the water parade, while the guns of the battleship South Carolina fired the salute that is reserved to honor the first citizen of the Republic. Off Twenty-third street the Androscoggin turned back and passed in review the vessels in the parade. When Mr. Roosevelt set foot on Manhattan Island, at 11 a.m., there were 100,000 persons in Battery Park to give him welcome. Mayor Gaynor greeted him in a short, crisp speech and Col. Roosevelt, with almost equal brevity, assured the Mayor and his fellow citizens that he was glad to be home and that no man could get such a reception without being made to feel very proud and very humble. Presently the land parade was started. With the Rough Riders ahead of him and prominent citizens in carriages behind him, the idol of the hour advanced with

Mayor Gaynor and Cornelius Vanderbilt. There was no doubting his popularity. It was shown in two hours of uninterrupted cheering from five miles of people.

It was not quite two o'clock when the parade disbanded at Fifty-ninth street. The reception given to Mr. Roosevelt was marked by perfect weather, which suddenly changed as soon as the program was carried out. Death came to fifteen persons and many were seriously injured in a violent storm which broke over the city and its environs and did great damage on land and river and sea.

**Further Conquests of the Air.**—Another triumph in the navigation of the air was accomplished during the week under review, by Charles K. Hamilton, who made the flight from New York to Philadelphia and return, a distance of 172 miles in 200 minutes. He made two stops, one of them prearranged, the other a mishap which brought him down in a New Jersey swamp. Undeterred by the latter accident, which happened on the return trip and threatened to be serious, he lifted his machine with marvellous precision out of its perilous position, soared a thousand feet in the air and winged his way over the hills of Staten Island and the waters of the upper Bay, setting new marks in the conquest of the air. Hamilton's best record, up to the present, was made at San Diego, Cal., last January, when he flew twenty-six and a half miles across country and sea to the Mexican border and flew back without making a stop. Thirty miles of the distance was over the Pacific, out of sight of land.—At Indianapolis, the world's aeroplane record for altitude was broken by Walter Brookins, in a Wright bi-plane.

He was in the air thirty-five minutes and rose to a height of 4,384 feet; the former record of 4,185 was held by Louis Paulhan.

**Gen. Edwards to the Philippines.**—General Clarence R. Edwards, chief of the Bureau of Insular Affairs, will leave Washington for the Philippines the last of June and will make an extensive inspection of the governmental machinery of the islands. This trip is taken owing to the desire of the President to maintain the closest relations between the Insular Bureau and the Philippine Government. General Edwards will also look into some financial problems of importance to the Philippines. He is known to be extremely close to the President, and his inspection of Philippine affairs will be in point of satisfaction to the Executive second only to an inspection by Mr. Taft himself.

**Cold Comfort for Madriz.**—The representations of the *de facto* President of Nicaragua to President Taft on the unfriendly action of United States officials and, notably, Commander Gilmer, of the gunboat Paducah, now in Nicaragua waters, promise to effect no change in the government policy. The Estrada faction maintains that Madriz, as Zelaya's henchman, was foisted upon the country in defiance of constitutional right and is ruling by force instead of by law. Madriz has had recourse to a merciless draft to recruit his army, old men and mere boys having been seized, and driven, with arms pinioned, to the scenes of guerrilla warfare, to be shot at and to shoot, without understanding what the fighting is about.—Great Britain and Germany have sent notes to the United States Government on the intolerable state of affairs in Nicaragua which has paralyzed commerce, ruined agriculture and demoralized the people. Effective measures towards preventing further bloodshed are expected daily.

**Canada's Governor in England.**—Earl Grey, who has recently arrived in England on a visit before definitely resigning his governorship into the hands of the Duke of Connaught, is already stirring British business men to the commercial possibilities of Canada. The *Westminster Gazette*, in an editorial of June 17, says: "Earl Grey, whom we are glad to see back in England for a brief holiday, is of the school of business viceroys. Hardly had he landed yesterday when he was preaching the possibilities of Canada." The paper then quotes a part of Earl Grey's communication urging British commercial houses to send their best agents to Canada, contending that they are not taking advantage of the opportunities as do firms in France, Germany and the United States. The editorial then continues: "This is the text of nearly all our consuls and proconsuls—that the British commercial man has not the push of his rivals. Earl Grey sees a great opportunity in the exhibition which is to be held in Toronto. The British manufacturer is a little distrustful of these international shows, but we agree that he must be pre-

pared to exhibit at them in a large spirit if the world is to be disillusionized of strange ideas of our decay that it is the purpose of a large party to promulgate."

**British News.**—Lord Wolverhampton has left the Cabinet on account, it is said by some, of his dissatisfaction with its financial policy. On the other hand he is eighty years of age, and it seems unreasonable that one who remained in the Cabinet while that policy was in doubt and his resignation would have helped to check it, should now resign in protest against it when it has become law.—Lord Kitchener has asked to be allowed to refuse the appointment to the commander-in-chief in the Mediterranean. Public opinion seems to be in his favor, the appointment being looked upon as a device to get him out of the way.—The British Labor party, according to its own report to the International Congress at Copenhagen, numbers 1,481,368, made up of 1,445,708 members of 161 unions, 30,982 members of Socialistic societies, 4,000 members of Women's Labor League and 678 cooperators. It numbered in 1900 375,931, and in 1908 1,152,786. In 1909 the Miners' Federation was affiliated, numbering 550,000. This would seem to indicate a loss of 221,000 members in 1910. Probably a large number of miners were already affiliated to the party as individuals when the Federation came in.—The King paid a long afternoon visit to Mr. Chamberlain in London.—The proprietors of the *Academy* brought libel suit against the *Daily News* and Rev. R. F. Horton. The former published a letter from the latter to the effect that the *Academy* had passed into Roman Catholic hands and viewed literature from a Roman standpoint only. The editors of *Academy* stated that they were High Churchmen, that their views had a recognized place in the Church of England and that it was a serious matter to call them Roman. The jury found for the defendants, holding the words objected to, to be fair comment in the public interest. It recommended Mr. Horton to be more careful in ascertaining facts. It seems that in asserting Lord Douglas to have become a Catholic, he confounded him with his uncle, Rev. Lord Archibald Douglas.—Sir Edward Clarke, at one time Solicitor-General under Lord Salisbury, has written a long letter to the *Times* in favor of maintaining the Royal Declaration against Transubstantiation on the ground that the doctrines it condemns explicitly are taught by many clergymen of the Church of England, with whom it is important that the sovereign should not be associated.—An interesting case is in progress concerning the religion of minors. Casimir Minelya, a Russian subject, married a Jewess, and had his children baptized. When he came with them to England, their mother's relatives took possession of them and began to bring them up as Hebrews. He applied to the courts and obtained custody of them with the view of taking them back to Russia. Before he could do so the mother's family kidnapped one of them, and her father, Joseph Cohen, has been arrested for assault in connection



with the affair. The police are looking for the kidnappers and the child.

**Imperial Items.**—An unsuccessful attempt has been made to wreck the mail train from Calcutta to Darjeeling. This is the fifth of the kind. In South Africa the premier, General Botha, has determined that Pretoria East shall be contested in the general election against Sir Percy Fitzpatrick, a leading Unionist. The Unionists claim this to be a confirmation of Botha's inability to carry out his wish to avoid strict party lines in the new Dominion Parliament. He, however, may find in the assumption by Dr. Jameson's party of the name "Unionists" an insinuation hard to bear; and may look upon the nomination of one who was intimately connected with the raid, for a seat in Pretoria as intended to provoke a manifestation of party spirit by himself and his followers.

**Ireland.**—General Sir William Butler's funeral at Bansha, Tipperary, was of a national character. Archbishop Fennelly, of Cashel, presided at the Solemn Requiem and all classes, national, official and military, were represented. Queen Alexandra telegraphed to Lady Butler: "It is from the depth of my own broken heart that I mourn with you in your overwhelming sorrow for the loss of your distinguished and excellent husband. May God help us each to bear our heavy cross." Lord Wolseley had written to General Butler on the eve of his death: "I always looked upon you as a host in yourself, ready to undertake any difficult job, and the more dangerous it was the more you enjoyed it. May God in His mercy restore you to your friends, of whom none have ever valued your friendship more than your very attached friend and old comrade—Wolseley."—The proposed conference between the Unionist and Liberal leaders on the Veto Question is not regarded with favor by the Irish party, which sees no room for compromise as the demand already made by Mr. Asquith is deemed the irreducible minimum. Mr. O'Brien favors the conference and would also wish to have one on Home Rule. The Orange lodges are still agitating against any change of the Coronation Oath, but the majority of leading Protestants favor erasing the objectionable clauses. At the recent County Council elections several Catholics were elected in a few northern Protestant districts, a thing hitherto unprecedented. The proposal of the Board of Studies, Belfast University, to extend the Lectureship in Scholastic Philosophy so as to cover Scholastic Metaphysics, Logic and Ethics, was negatived by the Senate, 14 to 13.

**The Borromeo Encyclical.**—The official *Norddeutsche Allgemeine Zeitung*, announced a satisfactory understanding between Germany and the Vatican in the matter of the recent disturbances occasioned by the St. Charles Borromeo Encyclical. The Vatican authorities have agreed that the Encyclical will not be proclaimed by the bishops of the empire in the usual formal and public man-

ner, but there has been no withdrawal of any statement in the document. Cardinal Merry del Val communicated to Dr. von Mühlberg, Germany's representative at the Vatican, a note in which he protests his conviction that the commotion in evangelical circles was due to a misunderstanding of the purpose of the Encyclical. The Pontifical Secretary of State declares that certain clauses of the Encyclical have been interpreted in a sense entirely foreign to the Holy Father's mind. The Holy Father, the Cardinal adds, has heard of the unfortunate commotion aroused by the document with sincere regret, since any thought of giving offense to the non-Catholics and the Princes of Germany, was absolutely absent from his intention in promulgating his letter to the Christian world.

**What the Encyclical Contains.**—The pontifical document which has occasioned undue excitement in Germany was issued by the Holy Father in commemoration of the third centenary of the canonization of Saint Charles Borromeo, Cardinal and Archbishop of Milan. The scope of the Encyclical is to show that the Modernistic tendencies of our times are similar to those against which Saint Charles fought with such notable success, and that the aim of the innovators of his day, as it is of Modernists to-day, was a general defection from the Faith and the discipline of the Church. The document recommends great zeal in the catechetical instruction of the young, condemns the so-called lay or neutral schools, urges the establishing of denominational schools and calls attention to certain countries where, in the name of liberty, the worst form of tyranny is practised. The present danger, it goes on to say, is even greater than that of the times of Saint Charles Borromeo, as the enemy threatens within the very pale of the Church, feigning obedience to her authorities, thus secretly to propagate ideas which are more radically pernicious than those of the so-called reformers. Even those engage in this warfare who, by their position, are pledged to defend the Church. They are under the illusion that the Church can compromise with the spirit of the age. Finally the Holy Father gives expression to his sorrow that not enough stress is laid upon the reception by the faithful of the Sacraments of Penance and the Holy Eucharist.

**Change of Minister in Germany.**—Herr Dernburg, recently Secretary of State for Colonial Affairs, has offered his resignation and his request was at once accepted. Dernburg will be remembered as one of the chief pillars of the bloc of Chancellor Bülow, which went to pieces a year ago when it proved unable to give the empire the necessary finance reform legislation. His last "triumph" was the defeat of the bill providing for the equitable division of the tax burden of the colonies among the corporations and private concerns chiefly benefited by colonial development. It was a Pyrrhic victory, since the principle of the proposed change will no doubt sooner or later be put into execution.

**Destructive Floods in Europe.**—Despatches from all parts of Europe last week indicate a general uprising of rivers which are inundating large sections of the continent. In Switzerland many deaths from drowning are reported; several railways have been compelled to cease operating; vast areas have been deluged, the houses in many places have been flooded as high as the second story; the agricultural loss is immense. In Servia torrential rains followed by floods have caused havoc in the Morava River valley. In Turkey the province of Erzerum, Turkish Armenia, has been the worst sufferer. The rise of the waters resulting from heavy rains having caused terrible floods to sweep over the entire district. Great loss of life and considerable property damage are reported from the province.

**Cloudbursts in Germany.**—In Germany the heaviest loss is reported from the Ahr valley in the Eifel region. A violent rain continuing for several days caused the river Ahr to break its banks. The storm culminated in a cloudburst and the waters choked the valley, drowning every living creature in their path and causing immense monetary damage. Late estimates place the total number of the dead at 200.—Berlin suffered a like visitation, a heavy cloudburst causing hundreds of thousands of dollars' damage. For a time the water was three feet deep in most of the principal thoroughfares; cellars everywhere were flooded, and streetcars, omnibuses and other forms of traffic were at a standstill.—Oberamergau, the scene of the Passion Play, was for two days cut off from railway communication with outside points by the flood which invaded the district. Three hundred Americans were marooned in the Bavarian village.—Meteorological observations in the higher Alps announce that the snow is melting rapidly and that greater floods are expected.

**Concessions to Catholics.**—The treatment heretofore meted out to Catholics in the Duchy of Brunswick may be recognized from certain "concessions" recently proclaimed in favor of Catholic children attending the State schools in Brunswick. Hereafter Catholic children will not be obliged to participate in specifically Protestant celebrations such as the "Luther feasts," but they will not be exempted from the Protestant school prayers, nor the "devotions" on the emperor's or regent's birthday, on the commemoration of the battle of Sedan and similar solemnities. They will no longer be obliged to sing or to learn by heart Protestant hymns or to be present at Protestant catechism instruction or to buy Protestant catechisms and other hand-books of religion. When will Brunswick, asks *Germania*, at last enter the number of civilized States?

**Catholic Activity in Italy.**—Thirty thousand Venetian agriculturists were assembled recently at Cittadella and

addressed by Mgr. Pelizzo, Bishop of Padua, and other speakers. The aim of the demonstration was to inaugurate an interprovincial agricultural syndicate. The project was realized, and the comment of the Socialist journal, the *Avanti*, is significant: "The Clericals, these days, are working harder than the Liberals, Radicals, Democrats, Republicans and Socialists combined!" This organ predicts that there will be serious losses for the Anticlericals at the coming elections.

**Opening of Bosnia's Landtag.**—Despatches from Sarajewo, Bosnia's capital, describe an unfortunate incident of the opening of the first Landtag convened in that city. Following the annexation of the provinces of Bosnia and Herzegovina by Austria, a constitution was proclaimed, elections were held and on June 15 the new Landtag met for its opening session. The Governor of the newly annexed provinces, General Varesin von Vares, as representative of the emperor, read the speech from the throne and the usual preliminaries attending such an occasion were formally acted upon. The session was brief. As the Governor was returning to his palace, five shots rang out; happily, the would-be assassin, a Servian Socialist, missed his aim and the bullets flew harmlessly by the Governor. Realizing that his purpose had failed the assassin, before anyone could arrest him, shot himself. The Governor was enthusiastically congratulated on his escape.

**Indian Uprising in Yucatan.**—Forty slain, between troops and Indians, and seventy Indian prisoners resulted from an uprising at Valladolid. After mortally wounding the jefe politico, Regil, the infuriated Indians hacked his still living body to pieces with their machetes. Regil's despotism and cruelty are said to have caused the outbreak. The prisoners are to be tried by martial law.

**Martial Law in Argentina.**—Owing to murmurs of discontent and threats of popular disturbance, the congress of Argentina has suspended the constitutional guarantees and declared the whole republic in a "state of siege." Law-abiding citizens rejoice at the measure, which falls heavily only on anarchistic agitators and disturbers of the public peace, who had openly threatened a revolutionary outbreak as their contribution to the festivities in honor of that country's centennial of independence.

**Crete.**—The powers have notified the Executive Committee that Mohammedans are not to be deprived of their rights in the Chambers because they refuse the oath of allegiance to the King of the Hellenes, who, being only administrator of the Island, has no claim to their fealty. It is possible that the powers will have to occupy the island with a military force.



## QUESTIONS OF THE DAY

## A Great Catholic Irishman

## I.

"Ireland, to which the Empire seems bound to turn for her greatest soldiers," says a London paper, "gave us one of the best of them in Sir William Butler, and it was a harsh stroke of fate's irony that deprived us of his gifts and experience when honor compelled him to resign his South African command." The *Dublin Leader* writes: "The regret which his country feels at his death may well be intensified by the thought that his great abilities, as is the case with so many other eminent Irishmen, were spent mostly in the service of another country." Butler was an exception. We shall see that while serving another country with great ability he found time to devote his best abilities to his own and, we think, when the effect of his distinguished official services shall have passed, his services to his country and religion will continue to be remembered and to fructify.

Born 1838 in Suirvale, Tipperary, William Francis Butler came of good Catholic stock. He was of the direct line of the Ormond Butlers, who furnished strong men to Church and State for 700 years. In *AMERICA* (No. 3), we had occasion to say of General M. C. Butler, a scion of the same house, that his Butler ancestry gave generals to every war of the Union. Army or altar seemed the natural vocation of the Butlers, but Sir William's most notable ancestor, Sir Theobald Butler, was a lawyer. After the Catholic cause was lost at the Boyne, he stood as the fearless champion of his fellow-Catholics in the bigoted Irish parliament, and though overruled by brutal force, his bold defence was pronounced irrefragable. He forfeited large estates in consequence, and little of Ormond's broad acres remained to his Catholic descendants, but General Butler, his son, Rev. Richard Butler, O.S.B., and his cousin, Rev. Theobald Butler, S.J., of Macon, Ga., late Superior of the Southern Province, are proof that the inheritance of his faith and character has not been forfeited.

When young Butler left the Jesuit College of Tullabeg to enter the English army he carried his religious and national principles along with him, and never suffered professional aspirations or alien associations to taint or dilute them. Hence it is the strongest testimony to his military genius that wherever he served, in India, Canada, Natal, Ashanti, Zululand, England, Egypt, the Soudan, the Cape, he was always in the line of promotion. His every experience was the occasion of a book, essay or lecture, and in speech and writing he was outspoken as a Catholic and an Irishman. Belonging to no clique, military or political, he was the frank and forcible defender of oppressed nationalities everywhere, and at a time when the government he served was enacting and

enforcing coercion laws in Ireland, he championed the cause of the Irish tenants and Ireland's autonomy, and sat beside Parnell in open court at the *Times* Commission Trial of 1889. His life of General Gordon, written the same year, had this to say on Gordon's visit to Ireland:

"He beheld this strange state of slavery and slave-driving (of the Soudan) almost at the door of his own house. He who had been fighting man's savage injustice to man afar off in Darfourian deserts found all at once that within twelve hours' travel another species of vile traffic was going on. Officials found his opinions on this question so obnoxious that they declared Gordon 'had not had time to fully comprehend the Irish question.' Doubtless there were many pachas in Egypt who said the same of his Soudan views, and drivers and traders who spoke in similar strain of his effort against slavery." His promotion, notwithstanding, to a Major-Generalship a few years later and his assignment to the critical command of the Cape, were clear recognition of his pre-eminence among British generals.

His character as a man was soon to prove equally eminent. In "Far Out Rovings," published 1879, he had pictured the Boers as a strong and sturdy race, attached to their independence and worthy of it, and predicted that in a contest with British forces of anything like equal numbers they would triumph and deserve to triumph. He let his masters know that he had no relish for the task of crushing such a people, and that not an army of 50,000 or 100,000 could accomplish it. The disgrace of his recall was soon blotted out in the complete vindication of his forecast and his attitude. His last official act before his retirement as Lieut.-General in 1905 was to sit in judgment on men of high position who had corruptly profited by the war they had promoted.

His position on the Boer question was the natural outcome of his life-long principles. As a soldier he did what he was set to do, with indeed a consideration and humanity uncommon among his compeers, but he never assumed or assimilated the conscience of his taskmasters. He never sympathized with unjust aggression, and least of all with aggression that was propped by hypocrisy. He believed that "the white man's burden" was usually the white man on the black or brown man's neck. As far back as 1865 he had written in "Belgian Battlefields":

"The fact is we like to make show of a sort of principle whenever we fight for interest. . . . If we go to war with the Chinese because they don't want to get drunk upon our opium; if we annex half Asia, clear the Maori from New Zealand or knock Prince Satsuma's city into ruins, 'Duty' will be sure to figure somewhere in the performance. Glory won't do, for the French fly that flag; so we run up our big bunting labeled 'Duty'—and like charity it covereth a multitude of sins."

Had General Butler never worn sword his pen would have made him famous. "Great Lone Land," "Wild

North Land" and "Red Cloud" are living pictures of real persons, places and adventures, more striking and fascinating than fiction. His life of Napier, another Irish soldier of strong individuality and equally dexterous with sword or pen, sets the reader face to face with the man rather than the official, and leaves a bold outline stamped upon the memory. But in biography "General Gordon" is his masterpiece. Here was a man after his own heart who could keep an independent soul under a British uniform, and to keep his soul would risk the uniform. His Life of Gordon and especially his lecture of 1907, throw as much light on General Butler's own career and character as on Gordon's.

Gordon also had a Celtic "light-heartedness which, while largely explaining his failure with the bureaucratic elements of English government life, was the active element in his nature that made him the most successful ruler of Eastern and African races that England has produced." Utterly unselfish, he was the only soldier Butler ever knew who complied with the third clause of the Baptist's rule for soldiers: "Do violence to no man, neither calumniate any man, and *be content with your pay.*" Gordon said of his library, the Bible: "The very heart of nature speaks in the Book," and Butler: "If the object in reading be the training of the human mind to the measurement of man in the world and to the best apportionment of his life therein, then the Bible outweighs in its school value all other books combined. It is the anatomy of the whole human body tied up on the cross of life."

Both acted toward the native races on the principle formulated by Gordon: Advise what is universally right throughout the world and what is best for the people themselves; and both learned "the great lesson that in all nations and in all climes there are those who are perfect gentlemen, and who, though they may not be called Christians, are so in spirit and truth." Gordon "threw in his lot with Egypt, 'which had long been the prey of all the vultures in Europe,' against the amalgamated spoilers of London, Paris, Berlin and Vienna;" and Butler adds from his own African experience: "Governments, parliaments, armies, etc., are on the stage, but there are strings underneath that are held by the vultures and the great people above are dancing to them. This is the story of Egypt for forty years."

When Gordon was recalled, for much the same reasons as Butler was later, he told Lord Lyons, the British Plenipotentiary, "some wholesome truths that 'stamped him in official eyes as a madman.' To tell this diplomatic Polonius the simplest form of truth is to put him, the greatest Englishman of his time, out of court forever." We shall see that Butler's estimate of Gordon was even truer of himself: "No matter what the task before him he knew but one rule: *that right could never be wrong.* This was the keynote of his life-work. He was no man's copy: he was himself."

M. KENNY, S.J.

### Church Control of Schools

The editorial writer reviewing recently, in a western paper, the expanding influence of Mr. Carnegie's Foundation for the Advancement of Teaching, said: "Our very education is at the mercy of great aggregations of wealth, and our religious and benevolent work is sharing the same fate." Criticism, of which this is a fair sample, is evidence that the status of the Foundation has not yet been finally fixed, and that there are conservative leaders among us who will insist that the autocratic tendencies manifested by the directors of the Foundation be effectually controlled. It is true surprise is expressed in many quarters because of the opposition to the Fund which appears to be growing. And the surprise seems to arise largely from the fact that the critics of the Foundation affirm its provisions to be inimical to Christian teaching. Many claim to see no grounds for this statement. According to them the Foundation does not forbid or mean to forbid Christian influence in the schools privileged to enjoy its bounties. All that it requires is that the colleges it aids shall not be put under denominational control, that control, namely, "which limits academic freedom by imposing a denominational test on teachers or pupils, or by warping administrative policy."

AMERICA has already commented on the true significance of this apparently innocent requirement of the Foundation. As interpreted by the Trustees of the Fund themselves a mere *legal* dependence upon religious bodies is sufficient to exclude an institution from the benefits of the Foundation, a dependence, as was declared by skilled advocates, which "involves mere technical provisions in historic charters that are found in actual practice not a bar to the complete liberty and autonomy of the colleges concerned."

It is just as well for us to come out into the open in discussing the question. They who are directing the fortunes of Mr. Carnegie's philanthropic trust for the advancement of teaching have proclaimed to the world in no uncertain tones, albeit not in the offensive speech of European deists, that liberty of thought and freedom of educational methods are incompatible with religious control of schools. They hold such control to involve essential antagonism with the ideals of a liberal education. Perhaps they may diplomatically resent the brutal plainness of expression their European confrères make use of, but they surely cannot refuse to align themselves with the defenders of the "free," that is, non-religious schools, whose virulent attacks on Church schools in Europe have held notable place in the chronicle of recent school history on the Continent.

These, too, profess that their purpose is not to favor irreligious or anti-religious education. Such characterization of their aims by churchmen they affirm to be false. They desire, so they say, only that the school be freed from the intolerable Church influence which has thus far cramped its freedom in scholastic effort; and hence



their demand that the religious instruction heretofore imparted under clerical direction be superseded by an undenominational Christian instruction, whatever this may be, given by a lay teacher whose aim shall be to arouse and enkindle into flame the natural religiosity of the youthful heart.

Thus far who shall say that the purposes of these men differ in any appreciable degree from the aims clearly described in the conditions set down for participation in the privileges of the Carnegie Foundation? And if the aims be the same, does not logic require that a use of similar means to attain these aims will effect similar results? What results are hoped for is evident. The purpose of the "free" school leaders abroad is, in their own words, the introduction of a system of secular ethical training through lay teachers, which shall assure to those frequenting these schools an unsectarian religious formation independent of all Church dominance, thus to build up an effective counterpoise to the clerical influence won through the religious instruction imparted in private schools controlled by the Church. Young people trained in such a system, if not at once, surely with maturing years, will easily come to take things at their right value; will readily learn, using the instincts of their own reason, to make their own selection among the so-called religious essentials proposed to them. Thus the religious horizon will be gradually cleared, and men and women of the land will be freed from the intolerable bigotry of clerical religiosity now prevailing.

This outcome, spelling scepticism and indifference in religious judgment, were surely an evil sufficiently marked. But the more advanced proponents of education freed from Church control in Europe to-day clamor for much more. If educational methods, say these latter, are to be systematized as they should be, then religion has no place whatever in the program of instruction, and religious sentiment is to be used in no way in the development of the student. The school, as an institution, rests upon the achievements of natural culture, and if its scope include the forming of moral character, this ought to be compassed through the influence of an ethical system whose basic principle is the recognition by the student that obligation to moral conduct proceeds from his own intimate persuasion of what is right.

He must come to accept the mandate laid upon him to do this and to avoid that, not because of belief in the existence of a God, who rewards the good and punishes the wicked; not because of a belief in an enduring life after death; not because his soul is immortal—but simply because his own as well as the common good requires that he obey. Religious motives, as they are understood among Christians, are of no value whatever in the manner of training the "free" school advocates, simply because the principles underlying these motives are not recognized in the philosophy of the leaders of these schools.

No doubt the mere suggestion that so sweeping a devolution from accepted standards is likely to result from

the Carnegie methods will shock the college trustees who blithely abandoned even the tenuous tie of *legal* dependence on Church bodies in order that their institutions may profit by the material benefits the trust fund scatters among its recognized friends. But after all, the question is not one of mere theory, rather is it one of logical sequence from the practical principles involved. One may claim that a certain system is not anti-Christian, but unless his claim rest upon unassailable evidence in actual fact, what does it amount to? If Church influence is excluded in its entirety from schools accredited by the Foundation, in order that undenominational Christianity alone, whatever that may be, shall constitute the religious atmosphere of a school, how long will it be before the materialistic and sceptical tendencies of the age bring the young generation to the repudiation of Christianity with its unselfish and self-denying standards? How much higher will the stream get than its source?

Like methods work into like results and the Carnegie fund requirements, though smoother in application and less shocking in their announcement, are identical with the principles that underlie the dechristianizing of the schools in France. Happily they have not here the backing of the government to force them upon the country. Nevertheless, as the *Springfield Republican* declared a short time since: "a foundation invested with power to inflict what amounts to a heavy pecuniary fine, may exert autocratic powers in fields which neither State legislatures nor Congress would venture to invade."

M. J. O'CONNOR, S.J.

### The Church and the Irish Primary School

A kindly letter from a visitor to Ireland, published in *AMERICA*, under date of May 7 last, records of the Irish Primary School system that "the Government supports the Catholic Schools, and the priests absolutely control them." The sweeping character of this statement prompts an attempt to state briefly the actual relations of religion and primary education in Ireland. For the sake of clearness, what follows will deal only with the great mass of the Irish primary schools, those, namely, which are definitely under State control, or supported in the main by the public funds. The splendid organization of the Irish Christian Brothers, which stands outside the State system, and the excellent convent schools which occupy a special place within that system, are not included in the following summary.

The Board of National Education in Ireland has existed for eighty years as a separate and largely independent branch of executive government. Formed of ten Catholic members and of ten Protestant colleagues of varied denominations, it finds the one serious check on its autonomy in its dependence, as to financial administration, on the Treasury in London. On other matters of educational policy, it is limited only by the "fundamental principles" under which it was created, and which it has it-

self formulated. According to these principles, the Central Board works on the basis of affording "combined literary and moral, and separate religious instruction, to children of all persuasions, as far as possible, in the same school;" and hence it naturally "wishes" that "the clergy and laity of different religious denominations should cooperate in conducting National Schools."

These "fundamental principles," unchangeable without the assent of the Crown, have worked out in very special directions since the Board came into existence. The first point to be noted is that the Board has been, in the main, unable to combine "children of all persuasions" in the same school. There are some 700,000 children now in the schools maintained by the Board; 500,000 of these are in 5,900 schools, where scholars and teachers are either exclusively Catholic or exclusively Protestant; 2,500 other schools, wherein all the teachers and more than nine-tenths of the children are of one denomination, provide for 190,000 other children. In only the small remnant of less than 100 schools, with less than 6,000 scholars, are children and their teachers really "mixed" as to religion. This marked tendency to eliminate "united secular education" is even more noticeable among Protestants than among Catholics. Especially in Ulster, deep-seated jealousies between various Protestant bodies have led to an extreme multiplication of very small schools, each in practice reserved for one denomination alone, though legally no child can be excluded from any school.

The second "fundamental principle," that of the cooperation of clergy and laity, of all denominations, in conducting schools under the Board, has also worked out in one particular way. Speaking generally, the various religious bodies do not cooperate with each other. Each cooperates, for its own objects, with the Board sitting in Dublin. So it has come that this Central Board administers the schools through an army of denominational managers. Of these, some 7,500 are clergymen, of whom 5,700 are Catholic priests. The lay managers number 760, and of these about 170 are Catholics. Out of 8,500 schools, only 22 are under managerial "boards" of mixed religious types. These mixed bodies are due to the recent policy of the Central Board, which seeks to amalgamate the small separate "Protestant" schools referred to above. Sometimes three and even four of these small schools were to be found in a country parish, each with its fifteen or twenty scholars, each supported and styled "undenominational" by the Central Board.

From all this it is clear that primary education in Ireland has tried to be as denominational as the existing law will permit. The characteristic factor in this result is not the Central Board, but the universal demand that the Board shall appoint local managers distinctively denominational by profession, to safeguard the religious interests of a school population ranged under clear denominational categories. To Catholics and Protestants alike, the managerial system is the sheet anchor of Irish primary educa-

tion. Even the Ulster Presbyterians, ever clamorous for "non-sectarian" university education, are vigilant in securing that their children frequent schools dominantly Presbyterian, under teachers of their own belief.

On the part of three-quarters of the population, the Catholics of Ireland, it may be said that the limited recognition of the primary school system by the Church, is conditional on the existence of managerial control. "Unsectarian" or "secularist" primary education does not exist in Ireland. The movement towards it by some Ulster Protestants is largely due to the rivalries of Protestant bodies there, and to the grievances felt in consequence by some teachers. Lay managers, of whatever religion, are now largely an accidental survival. They are often managers because as landlords they, or their predecessors in title, built schools and placed them under the control of the Central Board. The clerical managers are the normal local administrators of the primary system. What will be said of the Catholic priest as manager, will be true, in all essentials, of the Protestant minister in regard of the "Protestant" school.

Two-thirds of the cost of a school building is usually provided by the Central Board from public money; the site and the remainder of the cost falls on the priest and the parishioners as voluntary contributors. Incidental expenses at present fall on the priest-manager as a general rule. He is appointed formally by the Central Board. Catholic training colleges are well organized, and receive from the Board \$250 a year for each student in residence. The teachers so provided are examined, graded, paid and pensioned by the Board, from State funds alone; no local rates are levied in Ireland for primary education. The teacher is appointed by the manager at the latter's free choice, subject to his character and educative power continuing to have the approval of the Board. He can be dismissed by the Board, acting through its Inspectors.

The manager also can dismiss a teacher, without cause assigned, on giving three months' notice, or paying three months' salary—as a personal liability—instead of notice. He can also dismiss him peremptorily, "for sufficient cause." Such action by the manager is not subject to review by the Central Board or other civil authority. But by ecclesiastical law, no dismissal by any priest-manager can take effect until the teacher has had an opportunity of having it reviewed by the bishop. The bishop's approval is also made necessary for a new appointment of a teacher. For the whole country there is a very effective association of Catholic clerical managers, with diocesan and provincial committees.

Under this control by Catholic priests as local managers, with Catholic teachers, and with school rolls containing names all or almost all Catholic, more than 6,000 State schools work in Ireland. But though described in the Education Code as "under Catholic management," they cannot be called "Catholic schools." The "fundamental principles" of the system, cited above, are always and everywhere in operation. Thousands of schools ex-



ist which have never been entered by any non-Catholics. Yet even in these schools the books used, the lessons taught, the school exercises, the pictures and statues, must be such as could at any moment be used in educating non-Catholic children. The fact that there is not a Protestant child living within the school district has no effect whatever on this situation.

During the time of "secular instruction," which is at least four hours a day, no Catholic practice can be inculcated, no Catholic prayers can be said; indeed, "any spiritual exercises whatever" are prohibited. No priest, not even the manager of the school, can give any "secular instruction." The fact that this instruction is in progress is shown by a large placard on the wall. At the close of the day there is a quick change performance. A placard with the words: "Religious Instruction," replaces its secular predecessor; it is even carefully provided that the two cannot be exposed at the same time. A rigorous "conscience-clause" comes into operation forthwith.

Time must be given for any non-Catholic scholars to leave the room; none such can remain except by express and spontaneous written direction of parent or guardian. Secular books are put into a press; the catechism, the Douay Version, the hymn book are produced from another press, and "religious exercises" are in order. Corresponding limitations exist on the work of a school "under Protestant management." The only difference is, that children of various Protestant organizations can receive religious instruction from the same Protestant teacher, except where a parent or guardian expressly dissents. Parental assent or dissent under the conscience clause can be expressed or revoked at any time. Subject to these drastic provisions, a Catholic manager can choose the books to be used, and to some extent, the program of work to be followed. But all books and all programs are subject to the control of the Central Board and its hierarchy of officials—Resident Commissioner, Chief Inspectors, Senior and Junior and Assistant Inspectors.

From all this it will be evident that the education given to the great body of Catholic children in Ireland is, as regards actual instruction in secular knowledge, rather safeguarded against positive error than animated by Catholic principles and guided by Catholic ideals. This safeguarding is done by the Church through its priest-managers, acting under the control of the bishops, and supported by the Catholic spirit of the faithful children of the Church in Ireland. T. CORCORAN, S.J.

#### What a Reporter Remembered of Forty Sermons\*

It is told of a priest of the Boston diocese, who is now no more, that he was complimented by one of his parishioners on a sermon. The priest was curious to know

\*The Man in the Pulpit. By James Douglas. London: Methuen & Co.

what truth it was that made so deep an impression, but all his questioning elicited no reply. Finally the parishioner admitted that he remembered nothing of what was said. "But you see, Father," he urged in defence, "it's just like this. My wife puts my shirt in water, soap and bluing, and though none of those articles remain when the washing is finished, the shirt is far better off for it all. And so am I for your sermon, though I don't recall anything of it."

In many cases it must be sadly confessed that the Sunday morning sermon is like the Monday morning washing. The effects remain for some time in both cases, but the causes have evaporated. Yet the preacher is a teacher as well as a stimulant and is eager to have his lessons abide while they should also impart life and vigor in their delivery. Can one find out what it is in a sermon which will outlive the day of its preaching? Not fully, of course, because there are many strange survivals in memory as well as outside of it which seem to have no particular fitness entitling them to old age.

Still a voyage of discovery into the regions of the memory will disclose here and there some bit of land whether a tiny island of precarious volcanic origin or a more solid and greater continent not yet submerged by the waters of forgetfulness. For several years, with a view to discovering the constituents of the surviving lands, a teacher of rhetoric has had his pupils write out three of their earliest recollections of sermon truths. The experiment showed much variety and yet some marked uniformity in the traits of remembered truths. Those interested may perform the experiment for themselves and see whether it corresponds with the results obtained by the study of a reporter's memory. Mr. James Douglas made the rounds of the London churches and published his impressions of their preachers in the *London Morning Leader*. He afterwards gathered his remarks into a book called "The Man in the Pulpit." Here we may study the survival of the memory's fittest.

The material for the experiment is not wholly suitable. Mr. Douglas went as a critic. Now a critic is not a normal listener. He stands on the side-lines, we may say. He has not thrown himself into the excitement of the game. He enters the church as the school-inspector does the class-room, not to learn with the docility and eager curiosity of a child but to examine and test and approve with the cold aloofness of a judge. Mr. Douglas is a journalistic critic, and that renders him less suitable still as a listener. The journalist looks for the striking and arresting points, the spice for his readers. Mr. Douglas finally is a stylist of a pronounced type.

Macaulay offered up sacrifices to truth on the altar of balance. Mr. Douglas looks as though he would be equally unmerciful for the sake of a metaphor. It is certainly interesting and extremely diverting to watch him working and weaving a city, a church, a voice, a face, a person into the devious pattern of a metaphor. The result is fascinating; it is Swinburne in prose (Mr.

Douglas intensely admires Swinburne); it holds the reader entranced as the man does who keeps some half a dozen, sharp, gleaming knives whirling through the air, but when the breathless performance is over, the reader is tempted to say, "juggling."

The following passage gives us one out of many instances of the way Mr. Douglas likes to reduce a man or a scene to a common denominator: "Canon Barker's smile is a sermon, and his sermon is a smile. You realize that his face is carved out of joyous quietude. Its smooth surfaces are genial, untortured. The small eyes twinkle contentment. The nose juts out with jovial hilarity. Every gesture is an incitement to a cheerful acceptance of life. The strained mouth drawn tight as a bow string to battle with an inner tide of laughter that surges for relief. The man is an incarnation of optimism." Such writing is indeed stimulating and diverting, but it is fanciful and often strained. We admire the ingenious dexterity of Mr. Douglas; we are not convinced of the embodied risibility of Canon Barker or that his photograph would serve as a substitute for a joke column.

To give an example of the London reporter as a stylist, like Swinburne in his alliteration, like the Pickwickian Jingle in his sentences, we may quote his description of Father Vaughan. The criticism is better than the style. "The sermon is simple, sensuous, passionate. Glowing eloquence poured hot from the heart. No notes, no manuscript. Well-built withal. A noble edifice of emotion harmoniously balanced and richly decorated with spontaneous phrase. No taint or trace of a metaphysical microbe, no pulpit pedantry. Lyrically free from the disease of thought. Throughout it throbs with the poignant pathos of Christ and Christians crucified. It is a bacchanal of rapturous agony and ecstatic anguish, a paean of passion, joyous saturnalia of sorrow."

But to come to the question of what was remembered by Mr. Douglas. Despite his drawbacks as a listener, it might be said because of them, the experiment is worth making. Underneath the critic, the journalist and the stylist is human nature and the man in the pulpit found in this man in the pew, a heavily armored, yet not impregnable listener. Even a reporter may on occasion be human and forget his profession.

Professors of the art of teaching tell us, and experience confirms their statements, that the teacher will make his pupils remember by repetition and novelty, or interesting presentation. Mr. Douglas confirms this truth. Rev. Silas Hocking had "reiterative amplifications of a simple phrase." "With the hammer of a phrase, he drives the nail of instruction into the board," says Mr. Douglas. Much of Father Vaughan's sermon too was hammered in by a refrain.

The first of the type of interesting presentation is the story. The example of this London reporter is hardly needed to prove that the story is a memory survival. Akin to the story are the facts and examples of history.

Rev. R. J. Campbell, Father Vaughan, Monsignor Croke Robinson and others get parts of their sermons in the *Morning Leader* by their historical facts. Comparisons save others from forgetfulness and in that point the reporter's memory is like the more fallible memories of ordinary mortals. Comparisons are the next help for the memory. The simile is indispensable in the art of remembering sermons. "We have powder in our breasts," said Pastor Thomas Spurgeon, and we should probably never have known that way of describing our inflammable passions, had not the fluttering wings of the truth been fixed in a distracted memory by the shining point of an epigram, here crowned with the jewel of a comparison. Rev. Archibald Brown combines epigram, example and comparison and has succeeded in being very much remembered. On the peg of his text "he hangs a whole wardrobe of racy aphorisms, quaint quips and homely parables." Canon Newbolt is an "epigrammist" and proves his fitness to survive by many "flashing phrases" like, "castles in the air for the imagination to dwell in are better than pig styes on the earth for sensuality to wallow in." Rev. J. H. Jowett unites many of the qualities already mentioned. His "delightful characteristic is his rich fertility of allusion and illustration, symbol and simile. He tells an anecdote with pungent humor, but his anecdotes are always apt and apposite."

So far, it might be said, it is external qualities which make the truth survive in the journalist memory. More important as preservers of truth are the internal qualities. Personality and sincerity, directness, absence of mere phrase making, avoidance of rhetorical flowers, these are qualities which this reporter harps on again and again, as qualities too which sent the truth living and quivering into his memory with vital vigor enough to survive the crush at the door after the services. Here is one statement out of a hundred very like it: "Just as his eyes save his face from insignificance, so his enthusiasm saves his oratory from conventionality. Personality can remove mountains and there is a flame in Hensley Henson's voice which sets his words on fire. He believes in his religion, his Church, and in himself. That is the one thing that completes the circuit between the pulpit and the pew. Without it sermons are corpses."

Personality, however, has its dangers for remembering and Mr. Douglas has repeatedly fallen victim to them. He remembers the man better than what he said. Is not that true of most of us? Emotion is better than personality as a fixer of thoughts. Dr. Lorimer, the "famous New York preacher," is conspicuous for true feeling. "He does not read his sermons, and here I may say," writes Mr. Douglas, "that read sermons ought to be abolished. No, he preaches with fresh, not stale, emotions, and his words fall molten from his lips." Mr. Douglas is generous to the several American preachers he heard in London.

The last point to be mentioned as a crystalizer of last-



ing remembrances is actuality. This quality is responsible for the largest number of longest survivals of the many sermons this reporter heard. His ideal preacher has his "eye on the hour." The science of the day with its difficulties against revelation, the social questions pressing for solution, the thorny points of theology now torturing Protestants, the position of the Bible, the nature of Christ, the personality of God, all these questions make the reporter forget the *Morning Leader* and merge himself into the larger humanity for whom the soul is more than a newspaper. Other means made phrases or passages survive in the memory; actually have preserved pages from oblivion.

What then will get your sermon beyond the Church door, into the paper and perhaps into a book? If Mr. Douglas may be taken as the type of a normal man, here is what you will have to do. Know the prejudices of the audience, if possible. They will remember what they like. Mr. Douglas is surely a Swinburnian and, it can be said with almost equal assurance, is a Scotchman. Enlist the prejudices in your favor. Embody your truth in a story; illustrate it with a comparison; condense it into an epigram; reiterate it with persistency. Gather historical facts with which to prove it. Show that what you defend is a living actual issue in the scientific, moral or religious world of to-day. Then if you have a clear order, and enforce what you say with sincerity, displayed in the flash of the eye, the swing of the arm and the ring of the voice, your truth will abide. It will set the hearts of your audience beating faster and so stimulate them as they hear, but more than that, it will enrich their thoughts with new life-blood and will continue to do good after the echoes of your voice have died away.

FRANCIS P. DONNELLY, S.J.

### A Great Social Movement—Retreats for Laymen

"The soul of all progress  
is the progress of the soul."

Everywhere the lack of strenuous Catholic laymen is felt, of men of character and unswerving principles, of men that are fit to wield a wholesome influence over their fellow-men, solid, sound and conscientious leaders in social circles and for the betterment of society. Now, to form such men of character, such leaders of society for the larger or smaller social circles in which they have to move, there can be no better means than the Spiritual Exercises of St. Ignatius.

We can make this statement the more confidently, because it has been brought out by the experience of different European countries at the present time. These retreats for laymen have been flourishing in Germany, Belgium, France, Spain and Austria for many years. In Germany about ten thousand men a year make the retreat; in little Belgium over 89,000 of the laboring classes and more than 17,000 professional men, tradesmen and employers have made the retreat since 1890.

At the house of Notre Dame du Haut-Mont in France, 30,345 men have made the retreat in the last twenty-five years. In the House of Retreats at Compstall Hall, England, opened about a year ago, 670 men actually made the retreat, while four times this number of applicants had to be turned away for lack of room.

What Spiritual Exercises for laymen are, is best explained by the very words of Retreat and Spiritual Exercises. A Retreat is a going away, a withdrawal of the layman from the hum-drum and cares of workshop, store or office, in order to devote himself, at least for three days, exclusively in silence and exercises of the spirit, amid new and soul-inspiring surroundings, under the guidance of a safe and trustworthy leader, to the quiet consideration of the one great question of life:

What, after all, am I here for on earth?

To serve God and save my soul. And all the rest is there only to help me towards this end. This point gained, all is gained; this point lost, all is lost. This is the fundamental principle of any life, and it must be the central and dominating idea of all my dealings with my fellowmen.

It stands to reason that such a training solidly worked upon in the Spiritual Exercises must have a far-reaching influence not only over our private lives, but also over all our social relations; that it must be one of the best means of forming Catholic characters and great Catholic social leaders; in one word, that it must be an immense factor in the work of social reform.

The Central-Verein, recognizing this power of the Spiritual Exercises as a means for the formation of a strong body of loyal Catholic lay-leaders, embodied in their program, at their last annual convention in Indianapolis, Ind., the following paragraph:

"We recommend participation in Retreats for Laymen held either in religious houses or in parishes at the request or with the consent of the pastor. It has been shown that great blessings have resulted from such Retreats. In Chicago a special society has been formed for the furtherance of these Retreats."

Very aptly it has been said that "the soul of all progress is the progress of the soul." The Catholic layman's soul must be filled with that inner strength and inspiration that spontaneously flows from an earnest Retreat and which makes him go forth and labor successfully as a leader in the cause of God and Holy Church. Besides, a Retreat is a time of rest for the soul, a time of spiritual recreation and invigoration spent at a great healthy summer resort of the soul. Why should the body alone have its rest? Why not give to the soul also some rest so sorely needed to keep it from being completely engrossed in things material to the utter and disastrous neglect of one's higher being?

This rest of the soul, this spiritual health cure of a Retreat will make the soul strong; it will give to the layman the same advantage, spiritual uplift, strength and peace that come to the priest and the religious out of

their annual retreat. It will send him forth better equipped for the hardships of this life, a successful leader for the betterment of his fellowmen, a new powerful factor in the great work of renewing all things in Christ!

To ensure more lasting results of these Retreats, Committees on Retreats should be formed, whose duty it is to spread the movement, and to agitate for the work among friends and acquaintances.

Rev. Joseph A. Horning, S.J., the Rector of Sacred Heart College, Prairie du Chien, Wis., who informed some of the right reverend bishops of these Retreats, received the highest recommendations and eulogies for the work from the Most Reverend John J. Keane, Archbishop of Dubuque; Most Rev. S. G. Messmer, Archbishop of Milwaukee; the Right Rev. Bishops James Schwebach of La Crosse, P. J. Garrigan of Sioux City, P. J. Muldoon of Rockford, E. M. Dunne of Peoria, and A. F. Schinner of Superior.

We may be sure that the Bishop of Peoria, in his letter to Father Horning, on April 29, 1910, voiced the sentiments of all the prelates of the country as he correctly voices the sentiments of the Supreme Shepherd of Souls Pope Pius X: "I feel confident that your contemplated project to hold retreats for laymen in your college this summer will receive the cordial approval and support of every prelate and priest having at heart the salvation of souls. It will be a pleasure for me to do what I can to further the worthy movement among friends and acquaintances."

JOHN B. KESSEL, S.J.

[The places where Retreats for laymen are to be held this year are the following. For particulars apply to the Rev. Father Rector of the places named. If there should be any other religious houses that offer similar opportunities, we shall be glad to publish their addresses, and the dates of the retreats:

Techny, Illinois, near Chicago. The Society of the Divine Word. For men and young men, in German, July 28-31; in English, Sept. 15-18.

By Priests of the Society of Jesus: Prairie du Chien, Wis., College of the Sacred Heart, German, June 25-27; English, July 1-3.

Florissant, St. Louis Co., Mo. St. Stanislaus Seminary, German, July 2-4; English, July 8-10; July 15-17.

Brooklyn, Ohio, near Cleveland. House of Retreats, English, July 4-8, July 30-Aug. 3; German, Aug. 4-7.

St. Mary's, Kansas. St. Mary's College, July 23-25.

Santa Clara, California.

For the Retreats to be held at Fordham University, New York, July 1, 15, 29, August 12, 26, application should be made to Rev. T. J. Shealy, S.J., 801 West 181st St., New York City.]

## IN MISSION FIELDS

### THE VINCENTIANS IN ABYSSINIA.

Missionary effort in Abyssinia has had a checkered career. From the twelfth century to the year 1839, seven different attempts were made to carry the light of the True Faith to that politically isolated country, and each attempt, after an hour of fair promise, and a long season of apostolic endeavor and hardship, ended in bloodshed and ruin. Bishop de Jacobis came in 1839 to make a fresh start and to raise the edifice of religion on the ruins of the work of his heroic predecessors. He toiled in a tempest of persecution, now general, now local, but never stilled. From the day of his arrival to that of his death in the depths of a ravine in 1860, he was never in peace, yet his was a spirit that thrived in adversity and waxed strong in trial. Several mission centres, full of hope for better things to come, were the reward of his zeal. The dawn of brighter days did not come at once, nor has it yet appeared; for, from his death to the present time, there have been no fewer than twenty-five more or less general and bloody uprisings against the mission.

By a decree of the Sacred Congregation of Propaganda in 1895, all the establishments of the French Vincentians in Eritrea, Italy's African colony and protectorate, were turned over to the Capuchins of the Roman province; but, three years later, the former missionaries, not wishing to retire completely from the scenes of their earlier hardships, opened a station in Agamia, in the midst of the small tribe of Frobs, where, in the wildest and most broken country on the face of the earth, they have had to endure persecution as well. They now have four stations the chief one being Alitiéna, a village of 110 souls buried in a frightful gulch. The mission counts twelve native priests and nine native nuns. The country is too wild and the state of affairs is too precarious to warrant the introduction of European sisters. The girls' school has twenty-six pupils, and the boys' school sixty. Among these are ten young seminarists, upon whom the mission builds great hopes. In the tribe of Frobs there are, all told, 1450 Catholics. There are eight catechists, who are school teachers as well, and who may safely enter the remote villages where the presence of even a native priest would not be tolerated.

In all mission fields difficulties attend the missionary, but in Abyssinia they swarm around him. It seems to be the one remaining place in the world where he has simply no freedom of action. Among the Mussulmans conversions are extremely rare, yet the missionary among them is free to come and go. Not so among the schismatics of Abyssinia. Even the Negus Menelik, whose good qualities the press has unduly exalted, is obliged to



be hostile to the extension of Catholicism unless he wishes to see his whole empire rise against him. A few years ago, he sent an order to the chief of the province to expel the Vincentians, who, thanks to the intercession of powerful friends, were not driven out forthwith. Still, the Negus, though not enforcing his decree of expulsion, was far from encouraging the presence; for in a second letter he wrote: "Don't expel them, but herd them in the gulches; if they appear on the tablelands, out with them."

Another hardship, which is not to be despised as it cannot be ignored, is found in the fact that the petty chieftains of the many neighboring tribes, knowing the insecurity of the missionaries' position, are ever ready to cause trouble if presents and peace-offerings are not forthcoming at short intervals. "They are leeches that suck our very life-blood," laments a missionary, who knows by personal experience to what lengths their cupidity goes.

A slight imprudence, a show of impatience or an expression of dissatisfaction on the part of a missionary would be enough to bring down upon him a furious band of half-savage rogues, who would burn down his church and pillage his house.

A second serious difficulty is found in the attitude of the native bishops, monks and priests, whose ignorance surpasses their wickedness. If a schismatic should be converted his property would be seized, and he and his family would be so harassed as to make life a burden. Again, it must be admitted that the national character of the Abyssinian is not of the most lovable, for he is fickle, irresolute, proud and lazy.

Good is accomplished, however, for in the midst of so much spiritual rubbish there are found true and generous souls who dare face what so many fear. Thus, during the year 1909 there were seventy-five conversions of adults, and one hundred and two first communions of adults who had lived like their cattle with nothing but baptism to distinguish them from the barbarians about them.

Five priests and two lay brothers are Europeans. For them there is a special hardship, for the Abyssinian *cuisine* is indescribably different from the cleanliness to which the European is accustomed; and the huts of the natives abound with vermin, such as fleas, lizards, scorpions and snakes. The climate is also so trying that foreigners suffer from frequent attacks of fever.

"Why do they stay in such a frightful place?" This is surely a strange question to put to a missionary. He who was willing to become anathema for his brethren answered it long ago. "The zeal of Thy house hath consumed me" has to the missionaries a meaning that is lost upon the pleasure-loving soul. They live in hopes of better days, even in this world; they remain on the outworks, bearing the brunt of the battle, they keep the banner of faith waving in the expectation that those who come after them may have less to do and suffer.

## CORRESPONDENCE

### Recent Elections in Belgium

LOUVAIN, MAY 28, 1910.

For the fourteenth consecutive time since May, 1884, the Catholics have come out victorious from the biennial legislative elections in Belgium. It was a real victory, for, while in late years the Catholic vote has steadily dwindled, this time the returns show that it has held its own everywhere, and in many conscriptions has made actual gains. In one town, however—Nivelles—the Catholics lose one seat, and hence their majority in the House falls from eight to six. But they are consoled by what actually happened in this latter place. Here a frantic anti-Clerical campaign was conducted by the Liberals, their candidate, a wealthy Jew, spending a small fortune. But the people, mostly workmen, took his money and ate his dinners, and—elected a Socialist.

As is well-known, three political parties are striving for mastery in Belgium. Against the Catholic party are arrayed the Liberals and the Socialists, neither of them strong enough to rule alone, as the Catholics have done for twenty-six years. And so, though on nearly every economic and political issue they radically differ—the Liberals are to a man proprietors, the Socialists denounce property as theft—yet they have joined hands. There is only one bond uniting them, their common hatred for religion. It is now universally recognized that the power behind it all is the same as elsewhere—Freemasonry. It is to prove this thesis, and to cripple Masonic power, that the brilliant young advocate, lately quoted in the columns of AMERICA, M. Valentin Brifaut, has devoted his life's work.

The advantages of the unholy alliance are plain, and it was this gave a color to the campaign just ended—indeed, to every campaign since 1846, when Catholics and Liberals definitively split on the very same question. Many were the arguments, political and economical, advanced by the Liberals, whose only dogma is the supremacy of the State and the Church's subjection to it; but all felt, and more than one anti-Clerical, impatient of the trammels of hypocrisy, openly said, that the sole question before the people was this, whether the country is to remain Catholic, that is, religious, or not.

The country decided that the moment for imitating France has not yet come. How long shall it decide thus? To the Catholics of Belgium is due the verdict of having early recognized two great truths, that a Catholic can and must ally his religion with politics when the interests of that religion demand it, and that the only really durable way of building up a strong Catholic vote is to go straight to the religious convictions of the people, and fortify them by association and social activity. Hence we have, on the one hand, men who in entering politics have consecrated their whole lives to the defence and spread of the Church, men of whom M. Charles Woeste is the type, and on the other, an invincible chain of societies, political, social, beneficial, educational—that covers the whole country, and by making each man's vote a real religious duty and adding thereto many incentives of a material order, assures the future of the party and by that very fact, of the Faith.

But it is undeniable that of late years, and more especially in the southern part of the country and in the large cities, the Faith has suffered serious losses. New

methods are being used against it; the motive of personal interest is being strongly invoked. The Socialists, by playing on the miseries of the working class and promising them very concrete and radical improvements, have organized them and drawn them away from the Church, and, what is even worse, their children away from the Catholic school. It is plain that the old methods are not going to be always efficient, if Belgium is to be saved to the Church.

Probably the most fruitful effort being made to meet the new order of things is that undertaken at Ghent by a Dominican, Father Rutten, in the formation of Catholic labor unions. Father Rutten began well. With the permission of his superiors, he put off his religious habit for a few weeks, and went down, in miner's costume, and worked in the mines, leading the life of a miner in all its details. The result of his studies was the conviction that the best way to oppose Socialism is to organize the Catholic workmen as Socialism organizes its own. Father Rutten is a speaker of great power, as all who heard him at Mechlin last September can testify; he has become a national figure and a force to be reckoned with. His success has been great, and much is expected of Ghent in the elections of two years hence, for a Catholic gained to the Church is one gained to the party. Besides, in accord with the increase of population, twenty new seats in Parliament will have been declared before then, which means a gain of three, maybe four, seats for the Catholics, not to speak of the gains that are hoped for in the ordinary way. Hence everything points to a continuance in power of the Catholics for four or even six years, and by that time it may even be hoped they will have lifted themselves out of the partial discord and sluggishness which at present hamper them.

J. W. P.

#### Catholic Vestiges in Sweden

KULLA, BY ODENSVIOLM, SWEDEN.

Wisby, the capital of Gotland, a large island in the Baltic Sea, belonging to Sweden, was once a great and famous city, though its population, dwelling in the midst of ruins, is now only a little over nine thousand. The temperature of the island is higher than anywhere else in Sweden or any other part of the world in the same latitude, 56 degrees, 55 minutes to 58 degrees North, about the latitude of the north of Scotland and the north of Labrador. Herds of small native ponies wander all the year round in densely-wooded forests, where the rarest orchids tempt the collector and ferns grow as high as a man's head. In gardens the grape-vine bears its fruit in the open air, while all over the island the mulberry and walnut trees flourish, and wild roses are so common that Wisby, or Visby, as the Swedes write it, is called the City of Roses.

At one time Wisby could have been deemed the rival of Venice. Situated in the midst of the Baltic in an island whose white chalk cliffs rise out of the granite basin that holds the northern part of that inland sea, it naturally became the headquarters of the trade of Northern Europe between Germans, Russians, Livonians, Dutch and other nationalities, and was considered one of the most important cities of the Hansa or Hanseatic League. This powerful association, founded about 1240 and dissolved about 1630, monopolized the commerce of the North, and its influence was such that it could boycott any town that dared to resist its orders. Wisby, raised to the rank of capital of the Tertial—one-third of the territories subject to the Hansa—to which belonged Riga, Dorpat and

Parnau, in Livonia, Rewal in Esthonia, and several other towns on the eastern shore of the Baltic, acquired so much importance that, toward the middle of the thirteenth century, half of the population of Riga was composed of Gotlanders and Wisby's laws were in force there. Wisby's merchants carried into western Europe not only the produce of eastern Europe but the wealth of India and Persia, brought overland by caravans to Novgorod.

Thanks to this vast traffic immense riches flowed into the Gotland capital. Splendid churches, fine monasteries, luxurious mansions witnessed to the wealth and piety of its inhabitants. There were in Wisby: a hospice of the Holy Ghost, including two churches, one of which served a leper-asylum outside the walls; three convents, each with its church; and eleven parish churches, four of which belonged to foreign nations. The city was most carefully fortified with a high wall flanked by towers and bastions. It was repeatedly besieged and pillaged by Danes, Swedes and Germans. In 1361 the Danish King, Waldemar Atterdag, sacked and ruthlessly ransomed Wisby, whose wealth had hitherto been so celebrated that an old ballad says its citizens played with the choicest jewels and the women used to spin with golden distaffs. The fair city never recovered from this blow, and when, in 1645, Gotland was finally united to Sweden by the treaty of Brömsebro, Wisby had altogether lost its importance.

For Catholics, however, who gladly cherish memories of the Ages of Faith, the capital of the Scandinavian Hansa is full of attractions. To the traveler the first sight of Wisby from the incoming steamer is bewitching. Amid the silvery sea, made whiter by the reflection of the white rocks, spring loftily heavenward fantastic arches, ruins of once beautiful churches. Then the scene gradually defines itself; the city wall, seven centuries old and unrivalled in northern Europe, stands boldly forth with its high embattled towers; the houses, with their step-like gables, are embowered in verdure. One is carried back to the Middle Ages and expects every moment to see some burgher with his fur cap and gold chain round his neck, and his footmen at a respectful distance behind him, emerge from one of those narrow lanes where bridges unite opposite houses, or, mayhap, some procession of monks entering that thirteenth-century portal. But no; the rich burghers have deserted the half-empty town; the Franciscans and Dominicans and all priests were expelled long ago.

So, we turn to the magnificent vestiges of Catholicism. Beautiful, indeed, are the ruins of the Franciscan church, dedicated to St. Catherine. The nave, made threefold by two rows of twelve octagonal columns, is roofless. Nothing remains but the fine, slender Gothic arches in cut stone. Begun in the Romanesque style, the church was afterward modified to suit the taste for pure Gothic. Most imposing, however, are the ruins of St. Nicholas, which likewise shows the transition between the Romanesque and the Gothic. Two staircases inside the walls lead up to the vaulted roof, whence the view of the whole island and the sea is wonderful. The left wing of the church is adorned, on the outside, with two large rose-windows. The story goes that two carbuncles of fabulous size and value, which, set in the centre of each rose-window, served as lighthouses to the navigators, were carried off in 1361 by King Waldemar Atterdag and shipped for Denmark; but the vessels, bearing these and other treasures, foundered in a terrific storm off Stora Karlsö, three and one-half miles south of Wisby. People say that where the ships went down there can still be



seen, when the sea is calm, a strange light floating on the surface.

The Church of the Holy Ghost is unique in northern Europe in that it comprises two separate stories with a large opening in the floor between the two, probably intended, as there is but one common chancel, for the blending of sound from the singers in both naves. In the Church of St. Lawrence the side walls are pierced by galleries rising one above the other. St. Mary's, the present cathedral, is the only one of Wisby's sixteen churches that has been restored for Protestant worship.

When I visited Wisby in December, 1909, I could not examine the Church of St. Clement, patron of sailors, because the secretary of the Association for the Conservation of the Gotland monuments, who kept the key in his pocket, was then on the other side of the sea at Stockholm; but through the closed grating I could discern, beneath the chancel, the foundations of a lower church, and, within those foundations, evident signs of a third and still lower edifice, probably a pagan temple. I was told by the caretaker that the Conservator wished to reserve the disclosure of his discoveries for the German emperor, who takes great interest in the ancient ruins of the island and intends to visit them this summer.

BARONESS J. ARMFELT.

### Politics in Australia

MELBOURNE, APRIL 20, 1910.

My first letter to AMERICA, in which I chronicled the overthrow of the Labor Government, predicted that the Fusion party, which then came into power, would, on the next appeal to the people, meet its Waterloo and be driven from office. That prediction has now been verified. The general elections took place on April 13 with the result that the Fusion Government has resigned. In the past there were in the House of Representatives 46 Fusionists and 29 Anti-Fusionists. The people have returned now 45 Labor and Liberal Anti-Fusionists, and Mr. Deakin's party has been reduced to 30. The same story has to be told of the Senate. The 21 Fusionists and the 15 who opposed them have been replaced in the new Senate by 14 Fusionists and 22 of the Labor Party. Mr. Fisher will be Prime Minister, and a Labor Cabinet will meet the new Parliament, and take control of the government of the country.

The final numbers of the Referendum regarding the (1) Financial agreement to pay the States 25s. per capita, and (2) the taking over of the States' Debts by the Federal Government, have not yet been completed; but it is certain that the insertion of the first in the constitution will be rejected, and the reply to the second will be in the affirmative. One of the Melbourne morning dailies says:

"The State Debts Referendum, as was universally expected, has resulted in a very large majority in favor of the national policy of economic management and borrowing control. It is tantamount to a mandate to the Federal Parliament to take over the full volume of State debts with all proper expedition, and to proceed to enforce those economies which financial experts have shown us are capable of ultimately reducing the national indebtedness to a vanishing point. It is of interest in this regard to note that whereas Victoria recorded a majority exceeding 120,000 in support of the national ideal, New South Wales, by more than 110,000 votes, spoke in favor of the old parochial policy of independent debt management. Evidently New South Wales has still a long way

to travel before that State can be truly said to have grasped the meaning and realized the duties of nationhood."

M. J. W.

### A Word Regarding Spain

A timely article in the *Historisch-Politische Blätter* (April, 1910) contains a keen analysis of the present condition of Spain from a Catholic viewpoint. Its presentation of present-day relations in that land will explain much to the thoughtful Catholic. Spain's development, political as well as economic, is looked at by all Europe through the eyes of Masonic and republican France. France is in the closest connection with Spain, whose foreign debt is mainly floated in Paris. Parts of Southern France belong to the hinterland of Spanish Barcelona, while the whole middle of Northern Spain, as far as Madrid, exports its merchandise by the Biscayan ports of France. The railroads now building across the Pyrenees will further facilitate French investments in Spain. The outcropping relation goes a long way to strengthen the hold of atheistic and radical ideas on the Spanish peninsula. French interests demand an industrial development of the invaded country, while they tend to denationalize and dechristianize it.

Of late, English influence, too, has become very active. The erection of an ever-increasing number of Anglican churches is petitioned for, sometimes in places where there are hardly more than half a dozen professing that creed, the clear purpose being to make the refusal of the petition a pretext of agitation against the Church. The monopoly of the supply of Spanish news to the outside world is practically in the hands of the Stefani Agency, which suppresses or garbles whatever is favorable to Spanish nationality and the Catholic religion. The numberless massmeetings of the people last year that protested against attacks on their Catholic schools were either ignored by this news agency or boldly represented as demonstrations against the present regime. An independent news agency is now the aim of leading Spanish Catholics, who declare that its expense will not be felt since it will reduce the cost of maintaining fair and honest newspapers. The Bishop of Jaca, Aragonia, is the advocate of this idea, which we hope will speedily be realized. An intensely Catholic Spain would inspire new strength among the distressed Catholics of France and would undoubtedly exert a great influence for good in the other Latin countries.

### The Last Word on the Comet

The following letter, addressed to the Advocate of India, by a native thirsting for knowledge, is reproduced from the *Bombay Examiner*:

Sir.—It is with faltering penmanship that I write to your honour to allow liberty to me through the medium of your renown paper, to ask my learned or clever fellow within the City of Bombay to convey to my pregnant mind the meaning of comet. I ask to all people what is comet on various mornings after partaking of nocturnal slumbers I am arising at 3 p.m. and observing a wonder in the firmament of heaven. There is a star of vast magnitude with a appendage of gigantic dimension observed in the firmament. Trusting for any knowledge through your priceless newspaper both I and my numerous family will ever fall upon your bended knees and pray long and sincerely for your honour and your honour's most gracious paper.—Yours, etc.

A. K. BHIKAJEE.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 25, 1910.

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### The Leading Catholic Layman

He is not necessarily a rich man. He is not necessarily noted or notorious in legal, political or financial circles. He is not the kind of Catholic who on ornamental occasions is ostentatiously conspicuous and loud in complimentary platitudes, but silent and inert when a strong word has to be said in defence of his Church or strong action to be instituted in her interest. He is not the "leading Catholic" who is wont to be cited in the secular press in defence of any political magnate whose life or action has proved offensive to the authorities of his Church or even to its Head.

We have before us a Memoir of one who was truly a leading Catholic layman. Last year a gentleman died in Boston who had been for half a century a leader to his fellows. Charles Francis Donnelly risked his career at the outset by declining to draft for his employer in a Boston law-office a protest against the acquisition by the Jesuits of the site on which Boston College now stands. Deprived of collegiate advantages and depending on his own efforts for professional advancement, he made opportunity to master the history and principles of his Church and thus laid the foundation of Catholic leadership. Hence he was eager and able to vindicate in court and Legislature the rights of Catholic children in the public schools against Protestant aggression, the rights of Catholics to have independent schools of their own despite the frenzied efforts of bigoted agitators and legislators, and the right of Catholic priests to visit untrammelled and administer the Sacraments in the public institutions of Massachusetts.

His large legal practice did not prevent him from serving as member or chairman of the State Board of Charities for thirty years, and as active director of the

Home for Catholic Destitute Children, which he helped to found in 1864, and which, during his term of office, sheltered 30,000 little ones. For his services to charity or Catholic defence he accepted no reward from individuals or community. He gave freely to every good cause, but never made his benefactions or public services a stepping-stone to office or personal aggrandizement. Hampered by no selfish ambitions, political or social, he was free to speak his own mind and walk his own course. A Catholic by the grace of heritage and the conviction of knowledge he had a healthy contempt for those who trimmed their Faith to the measure of society or curried favor with a class alien to their race and creed.

Of Irish parentage, he studied the history of his people, and having a true appreciation of values preferred their society. A lover of books, he was wont to purchase and distribute widely whatever literature he deemed serviceable to his Church and the country of his fathers, and in prose and verse wrote loyally and lovingly of both. He was not demonstrative on platforms, but he always stood with and for his race, and his private declarations never belied his public professions. And the society which weaklings seek and find not, came unsolicited to this strong man who had the courage to live and defend convictions that were true.

His religious practice and private conduct were in accord with his public action. Knowing his Faith and loving it, he led the organized defence of its principles and support of its enterprises; and he scorned to use the influence he had thus acquired for personal profit. He was a leading Catholic layman.

### Prevention Worse than Cure

The collapse of a huge water-tank on the roof of the *Montreal Herald* building on Monday, June 13, suggests the question whether certain forms of prevention of fire, when not properly inspected and controlled in their construction, are not worse than reliance upon ordinary fire-fighting methods. Here was a twelve-thousand gallon tank intended to protect a large building against the first flames of a conflagration by sprinkling water all over the inside and outside, and yet proving in its fall more disastrous than any mere fire. The catastrophe occurred with such suddenness that none of the forty dead had a chance to escape. At half past ten in the morning, when all the 314 employees were at work on the five floors, without the slightest warning, such as would be given by smoke in an ordinary fire, but with a roar and a crash like a thunderbolt near at hand, the big tank broke down its supports, smashed the roof in like an egg-shell, carried several employees with it from the top to the bottom floor, upset the linotype machines, broke the wires carrying electric currents into the building and started a fire which, fanned by a strong breeze, was soon blazing fiercely and burning up the shattered bodies of the dead.

Two other similar collapses of tanks had occurred in



Montreal during the past five years, but it needed so appalling a disaster as this to convince the civic authorities that there are grave dangers in the installation of these tanks, and that there has been inexcusable oversight in the municipal regulations concerning their erection. For instance, no provision had hitherto been made for examination of roof tanks by the Building Inspector or any of his subordinates. This omission was remedied immediately after the catastrophe. The Board of Control then appointed a committee of three engineers, not in the city's employ, to inspect every water-tank in Montreal, with power to order that any which appeared to be unsafe be emptied at once. This emergency measure will prevent any immediate repetition of the disaster; but the coroner's inquest shows, incidentally, how difficult it is to find a competent inspector of such water-tanks. The architect of the building attributed the accident, not to the collapse of the overhead water-tank, but to the giving way of one of the walls, and yet he admits that he himself examined the tank and its supports, the chief of which was the central wall, which was strong enough, he says, to bear the weight, in September, 1909, and he then found everything safe and secure.

One point which seems to have been overlooked is the great pressure of the wind on a top-heavy structure such as a roof water-tank, standing on vertical supports with its centre of gravity far above its base. A high wind may displace that centre and thus throw the whole weight on supports not made for so heavy a burden.

So serious are these difficulties that the abandonment of water-tanks is freely suggested on the plea that they are dangerous out of all proportion to their value. But Fire Underwriters point out that a water supply, independent of the city mains, is highly desirable for the protection of a large building and is obtainable by no other means. Evidently, a thorough examination by honest experts is absolutely necessary; else the fancied protection of an unstable water supply, carrying possible havoc in its very weight, would be worse than no such protection at all.

#### German Protestants and the Pope's Encyclical

On the occasion of the solemnities attending the celebration of the third centenary of the canonization of Saint Charles Borromeo, Cardinal and Archbishop of Milan, the Holy Father issued an Encyclical in which he compares the Modernistic tendencies of our times with the errors which Saint Charles was called upon to attack. The great Cardinal's activity coincided with the pregnant years immediately following the Council of Trent. His own archdiocese and all Northern Italy were threatened by the grievous innovations of the German "reformers" and still suffered under the general laxity of morals which had so greatly aided the religious rebellion. Charles Borromeo was a true reformer, giving above all the example of a holy life. "We ourselves must walk in the

forefront," was the word he spoke to the bishops of his province in the first provincial Council held by him after his appointment to Milan's see. He proved himself a true "vessel of election" whom God's providence used to restore the integrity of the old faith throughout Lombardy and the German-speaking part of Catholic Switzerland.

To sound the praises of this great Cardinal is, of course, equivalent to a condemnation of those whose influence he for a quarter of a century strove so gallantly to break, the heretics of his day. The Holy Father does, in fact, denounce them in language at once unequivocal and dignified, but he does not mention any single person, ruler or country by name. Reputable historians of those dark days say just what Pius says, but much more bluntly and pointedly. The German Protestants seem to have expected that the Holy Father in his historical review of the period should go out of his way to bestow positive praise upon their Luther and his supporters. They flew quite into a rage at the encyclical, but in an unfortunate attempt to justify their heat they falsified the text of the pontiff's letter by mistranslations.

The Berlin *Germania*, the great Catholic daily of the empire, gives a few instances. After deploring the evils which preceded the "reformation" the pontiff, quoting the words of Saint Paul, continues, "then arose proud and refractory men, *enemies of the cross of Christ who mind earthly things, whose god is their belly.*" The words italicized are evidently much modified by the fact that they are taken from Holy Scripture. The Protestant critics withheld this fact from their readers to create the impression that they were the Pope's own bitter reflection. More than this. Instead of translating "*who mind earthly things,*" they, without warrant in the Latin original or the Italian translation, put "*who mind beastly things,*" declaring this to be the Holy Father's characterization of the sixteenth century heretics. The encyclical speaks of the "*fidei clades,*" the ruin of faith brought about by the so-called Reformers. The Italian text has "*perversione di fede,*" which the Protestant translators promptly rendered "*Perversion des Glaubens,*" which looks quite correct, if one fails to know that the word "*Perversion*" has so ugly a significance in present-day German that it is rarely used in decent circles.

Having thus constructed a suitable text the "*furor Protestanticus*" proceeded to tell the Vatican just what Lutheran Germany thought of the Encyclical. The official *Norddeutsche Allgemeine Zeitung*, in its government section reproduced these mistranslations, and in its comments telegraphed over the country, sounded a challenge and a war-cry. Happily calmer counsel prevailed and a threatening crisis was averted by the dignified action of the Vatican, secure in its confidence that its position would eventually be understood. That its confidence is not without foundation a recent word of a prominent Protestant journal shows: "The government is neither Catholic nor Protestant. It must not enter into the

strife between creeds. To defend the Protestant belief is the province of the Supreme Church Council. We sincerely hope that the Chancellor will not commit a blunder similar to the one committed some time ago by the governor of Alsace-Lorraine."

### Tardy Justice

Some of the exchanges which come to AMERICA published last week an Associated Press despatch from St. Paul, Minn., containing a retraction of a statement sent broadcast by that news agency in May last. Our readers will recall the sensational reports accompanying the story of the murder of Rev. Edward J. Walsh, of St. Paul, by a drink-crazed man on May 29. The despatch to which reference is here made contains a presentation of the true facts of the lamentable tragedy, and admits that the sensational account published at the time was unwarranted and unjust. On the testimony of those who had full opportunity to know him well Father Walsh is declared to have been a man of splendid public spirit, and a priest of the purest public and private life. This we believe is the first occasion of notable record in which the Associated Press people have attempted a tardy justice, after having telegraphed false and scandalous stories of the kind in every direction. They who have succeeded in this case in bringing the Press officials to retract their unwarranted charges deserve the grateful thanks of the entire Catholic body. And their successful struggle is an evidence of what may be done in the not infrequent calumnies originating from the Press offices, if practical and persistent effort be made to nail the falsehoods. One matter of regret there is in the justice now done to Father Walsh's memory. The retraction sent out by the Associated Press is a lame one, and its publication takes place three long weeks after the date of the propagation of the cruelly unjust slander upon a good priest's name.

### Baptists Too, in the Field

Accurate or detailed information regarding the alleged attack on American Baptist missionaries in the province of Avellino, Italy, has not yet reached this country. The coloring given to the reports sent over to the New York Times and its associate journal, the Public Ledger of Philadelphia, justifies the suspicion that the usual anti-Catholic agency is at work. Mr. James P. Stuart, it appears, was sent to Italy by the American Board of Baptist Missions to investigate the Baptist missions in that country. "A superstitious mob at Avellino," so run the despatches, "threatened to lynch him." A wonderful escape was that of Mr. Stuart, for was he not "in the hands of a mob of superstitious" men, women and children, "ignorant of the most elementary liberty," and steeped "in medieval intolerance?"

The affair occurred at the time of the earthquake and the superstitious inhabitants somehow "got the impression that the earthquake was due to the presence of

these American missionaries." The case was laid before Premier Luzzatti only on June 16. This much is entrusted to the Times and Ledger; as to the details, Mr. Stuart and the press correspondent are as silent as the Sphinx. Vatican, American Methodists, Fairbanks, Roosevelt, Leishman are mentioned in the jumbled report. This leads us to suspect that the energetic Baptists of America, or, at least the American Baptist missionaries in Italy, are jealous of the notoriety acquired by Mr. Tipple and the Methodists. Speaking in all frankness, we admit we had utterly forgotten the existence of Baptists in the land which above every other the Catholic Church may claim as her patrimony.

It is said that generous contributions have been pouring into the missionary field of the Methodists, by grace of the notoriety achieved by them during the past few months. The Baptists are in need of that higher potential which money alone can give. Their activity dates back to 1870, and the work has spread until there are now, says the report in question, "Twenty-five Baptist churches and thirty-seven stations in the Peninsula and Sicily, Sardinia and Austria. The cities containing churches include Rome, Milan, Venice, Modena, Carpi, Bari and Naples." But alas! "the total membership is less than 1,000." The information is added that "the mission headquarters is in Rome," that all may know that the Methodists are not the only evangelists who have the courage to carry on their proselytizing in the very shadow of the Vatican. What action at law or in the field Mr. Stuart contemplated when he appealed to Luzzatti is not revealed; but the Premier, "knowing the character of his countrymen, has urged upon Mr. Stuart that no retaliating measures be taken, and Mr. Stuart has agreed not to go back to Avellino at present." Very sound advice and a very sensible resolve.

### New York's Loyalty to the Holy See

Commenting, in a brief editorial paragraph, on the recent celebration of the fortieth anniversary of Archbishop Farley's ordination, the Independent goes on to say: "He took pains to let it be known that the Church is patriotic. The chimes played the 'Star Spangled Banner' and the national flag was unfurled . . . and nowhere was the Papal flag of orange and white to be seen within or without the Cathedral." The malice of the innuendo is truly characteristic of the Independent, and might be annoying if one could forget the unbroken record of the unfaltering loyalty of the see of New York and its bishops to the person and the authority of the Pope-King. It is only a few days ago too since, in a public address, His Grace Archbishop Farley, referred to the fact that New York's first church, founded by the Jesuit Father Farmer, was placed under the patronage of St. Peter, a happy augury of the fidelity that has always been manifested by the Catholics of New York to the teachings and jurisdiction of the Holy See.



## LITERATURE

**Diary of a Visit to the United States in 1883.** By LORD RUSSELL OF KILLOWEN. New York: The United States Catholic Historical Society.

The author, then Charles Russell, Q. C., made his visit as one of a distinguished party. He became Henry Villard's guest on the tremendous picnic in honor of the completion of the Northern Pacific Railway, now one of the traditions of the West, splendidly eclipsing what had before been held the acme of magnificence, Ben. Holladay's Alaskan excursion, which carried Secretary Seward to view his purchase in the North. Leaving the Villard party on Puget Sound, Mr. Russell visited in San Francisco his sister, Mother Russell, the leader of the pioneers of the Sisters of Mercy in California, and returned to New York via Denver and St. Louis. The book consists of his daily notes of travel, written for the entertainment of his family, and it is a charming account of his impressions.

Little escaped his keen observation. Dishes, clubs, oratory, manners are commented on with a generosity of praise and a kindly reticence of censure. He saw in the Brooklyn and the St. Louis bridges the grace which conceals their bulk, and was anxious about the strength of the trestles spanning the mountain gulches of the West. The ordinary traveler is impressed with the huge timber of the Pacific Slope: he noted also the smallness of the trees of the Eastern States. He had an eye for cattle and for strange methods of farming; and, as one would expect, had much to say about American racing, condemning very decidedly—no, not the bookmaking—but the Jerome Park track as an outrage upon any self-respecting horse.

Getting only a passing glance of things so many and so various, he could not be always exact. He confounds fall wheat with spring, though he explains its cultivation perfectly. In Chicago he put up at the *Palmer House*, not at the *Palace*. He sailed from Tacoma to San Francisco in the *Queen of the Pacific*. He got a notion that perhaps she was the *Queen of the South*; and so, with an impartiality becoming the future judge, he calls her in the space of a few lines twice by one of these names and twice by the other. Whence came that idea? Did the ship's name recall to his mind Solomon's guest, or did it revive a long buried phantasm connected with the General Screw Steamship Company and the Crimean War? An interesting psychological problem for an idle philosopher. The reader may search the map of Vancouver Island in vain for Navarino, but he would see Nanaimo at a glance; and the Gulf of Georgia, between that island and the mainland, is hard to recognize under the name George's Bay. San Tego is a strange variant for San Diego in California, though Taranita and Innio, for the Pennsylvanian Juniata, are more melodious. The author wrote hastily: his wife transcribed his notes in Ireland. This is sufficient to explain the more obvious misprints which his editors surely might have corrected without violating their duty to his text. But Charles Russell alone is responsible for the "Sue" Indians. In introducing them to his family he confesses to misgivings as to the spelling of their name. These he afterwards acknowledges to have been well-founded, and tells all concerned that the proper spelling is Sioux.

From Tacoma he runs across to Victoria and visits Esquimalt, which he says is pronounced "Squimalt." This to a Victorian is about as heartrending as is to a San Franciscan to be told that the people of his city call it "Frisco," a solecism into which the author will unhappily fall. His genial cicerone, Alexander Munro, of the Hudson's Bay Company, never said "Squimalt," though he certainly made the E very obscure. We are fond of Victoria, and are sorry the author felt unkindly towards it as a place where he had been charged two shillings for a shave. We suspect we know who made the charge, which

must have included something besides. Anyhow, we are sure that had Charles Russell been able to look twenty years into the future and see that gentleman's sister entertaining the Duke and Duchess of York, now King George and Queen Mary, at afternoon tea on her lawn, he would have been proud to pay a pound for the privilege of such a shave. Colonists understand that the potentialities, not the present actualities, are what count; and England's imperial problem will be in a fair way to solution when the English mind grasps this first principle.

The author naturally is not strong in West American geography. On crossing the Snake River he did not pass from Washington to Oregon, neither after leaving Puget Sound was he off the Oregon coast. If taken by "the beauty of the night" he remained on deck till the ship had passed Cape Flattery, Destruction Island, Gray's Harbor and the mouth of the Columbia, and only then "retired to his luxurious quarters," he did not turn in until six or seven o'clock next morning. We are not finding fault. On the contrary, for one who knows, these inevitable slips only increase the delight of this record of impressions which therefore does not pretend to accuracy of detail. They show the man, and make his work as piquant as would the cleverest sketches of his friend, Sir Frank Lockwood. We could ill spare any of them: we would not be deprived of the delicious "Sues" for a "wilderness of monkeys," otherwise statistical facts. We must not forget, too, that the author has from time to time the Dickens touch. The story of "the voice at my elbow," asking in view of Mount Rainier: "Well, sir, what do you think of our little hill?" is worthy of "Martin Chuzzlewit," and truer to nature than its amusing exaggerations.

The author has a kind word for San Francisco. Perhaps it really impressed him. Perhaps there more than elsewhere he felt at home, as the brother of Mother Russell had every right to do. Brother and sister had the same large heart. Nothing affected us more in his notes of travel than his zeal in looking up people from his own county, friends and connections of those at home, and his care to have conveyed to the latter the news he could gather of their dear exiles. None was so humble as to be forgotten by this man already great, and on the point of rising to the loftiest height.

We do not see why the editors abandoned the author's modest naming of his work for the pompous title page, much of which we have omitted at the head of this review. The titles beneath the portraits are not, to our mind, in good taste, nor are they, we think, altogether exact usage. "Of Killowen" should, in our opinion, have been added to the author's name on the cover. Another Lord Russell once visited America, going as far as the Pacific coast. He did not go thither to visit his sister, a nun, but was drawn by a personal interest in certain divorce proceedings at Reno, after which he was able, by Nevada law, to contract a marriage, which we believe caused him some trouble in England. It would be well to distinguish one from the other on every possible occasion. Father Matthew Russell gives an affectionate and agreeable introduction to the book, and Thomas F. Meehan, of the Catholic Historical Society, adds a brief closing word on the West of to-day.

HENRY WOODS, S.J.

**Daniel Boone and the Wilderness Road**, by H. ADDINGTON BRUCE, New York: The Macmillan Company. Price, \$1.50.

As one now journeys at ease through Kentucky and Tennessee and sees on every side all the signs of civilization and refinement, it is hard to realize that a little over a century ago, the sturdy pioneer took his life in his hands when he ventured across the Alleghanies into those trackless openings and forests which were the lurking-places of bloodthirsty savages. The story of the coming of the white settlers, of the hardships that were their lot, of midnight alarms, of deeds of fiendish cruelty, of the final overthrow of the Indian power and the winning of the States to

peace and industry, is the story of Daniel Boone and the Wilderness Road. The romancer creates his characters for the occasion; the historian must present them as his researches find them.

We could have depicted a more glorious old age for the hero, we could have anticipated the tardy justice of Kentucky to his memory; but that would not have been history. Yet the volume has the attractiveness of fiction, for it deals with the deeds of daring of those men, women and children who opened the way for the less valiant, less heroic, to follow. Daniel Boone's exploits can never again be repeated in our country, for the red-skin is no longer a marauder; but a better knowledge of him and his brave companions, such as we learn from the book before us, ought to make us prize more highly the share that they had in laying the foundation of our national greatness.

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**Oberammergau.** By JOSEPHINE HELENA SHORT. New York: Thomas Y. Crowell & Co. \$1.00 net.

This is a description of the Bavarian village, to which so many travelers are wending their way in this year of the Passion Play, and of its people. The writer is an American, who witnessed the play many times during its presentation in 1900, and who felt the charm of the village and its people to such a degree that she returned for a visit of a month among them at the close of that year's performances. The intimate friendliness thus established with the Oberammergau villagers has taught her to write of them and of their one lofty ideal, the Passion Play, with singularly sympathetic appreciation. An excellent résumé of the Play is included in the little volume, which contains moreover a treasury of valuable notes and bits of information of exceeding value to those contemplating a visit to the village on the banks of the Ammer during the coming summer. Miss Short's book will prove an invaluable hand-book as well as a charming sketch of all that is clustered about the most moving religious and dramatic spectacle in the world to-day.

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**Practical Hints on Education to Parents and Teachers.** A Translation from her original German work by ELISE FLURY. New York: Benziger Bros. 75 cents net.

One is tempted to say marvelous! At last we have a compact little manual on educational principles, the writer of which, in the psychological hints which are given, is not afraid to speak of prayer and the reception of the Sacraments when she treats of the education of the will. Evidently the years spent by Miss Flury in the practical work of teaching have been profitable to herself, since her little book gives from ripe experience excellent counsel to those who are to deal with the education of children. The book will be a useful manual in the hands of parents, priests, teachers, nurses, so wide is its scope and so fully do its "hints" cover the details of the forming and training of children. It is, we are happy to say, loyally Catholic throughout—a quality specially notable in the chapters on authority and obedience, delicacy and the choice of a state of life. We especially recommend these "Practical Hints" to all who have to deal with the difficult task of preparing young teachers for their all-important life work.

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**La Vieille Morale à l'école.** By JOSEPH TISSIER. Paris: Pierre Téqui.

Under this title, which might be thus paraphrased: "The Old Gospel Truths in the Modern Class-Room," l'abbé Tissier, now Archpriest of the cathedral of Chartres, has gathered into one volume the lectures and addresses of a long life spent in the cause of Catholic education. His experience

and talents, to which half a dozen volumes on kindred subjects give ample testimony, enable him to speak with authority. There are now and then, it is true, in this useful and at times stirring book, passages of purely local and transient interest. It would have been wiser to omit them. But many of the lessons, even if neither original nor new, are of vital importance, not only for the audience which the speaker addressed, but for us also. Those whose duty it is to address college graduates might dip into these pages and be the richer and the wiser for having done so. A strict organic unity does not prevail throughout the work. The lessons, however, are logically grouped under these four different heads: (1) The Principles of Moral and Christian Education; (2) The Great Model, Christ; (3) Object Lessons; (4) Christian Watchwords. Thus ordered they form a fairly complete program of social and Christian activities.

The titles of some of l'abbé Tissier's addresses speak for themselves. "Don't Be Commonplace," "The Price of Life," "The Virgin's Son," "The Flag," "Soldiers, Not Dolls," "Not Clowns, but Men." The facts quoted by the author in his introduction, and his review of the present state of education in French schools, clearly prove how timely and needed is the present book. Sound Christian and Catholic morality has been officially demonetized in France, and a spurious, debased currency put into circulation and foisted upon the people. From many points of view this high-minded priest holds up the old genuine coins, with their noble superscriptions and tells his countrymen they are the only ones to restore the welfare and credit of the nation.

JOHN C. REVILLE, S.J.

**Service Abroad.** By the Right Reverend H. H. MONTGOMERY, D.D. New York: Longmans, Green & Co.

These are lectures delivered by one of the many returned colonial bishops in England, and are supposed to be addressed to young men thinking of going out to Anglican missions. They contain a good deal of practical advice as to how one is to avoid hurting the feelings of natives and colonials, which must be useful to all, though some of the recommendations do not give one a high idea of the good manners of the common run of Anglican missionaries. The spiritual advice does not amount to much, which is not to be wondered at, since the author starts from the principle that those he addressed must ignore the commission given by our Lord, and preach a new gospel of the Fatherhood of God and the Brotherhood of Man. His attitude toward Moslemism is remarkable, and towards natives who profess conversion but cling to vices, is curious, but not surprising, in a church knowing so little of Sacraments as does the Church of England. We were surprised, however, to find a Cambridge man following a custom born of modern ignorance and writing "bi-product" for by-product.

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**Longman's Historical Illustrations. England XI-XIV Century.** LONGMANS GREEN & Co. New York, etc.:

Here are four quarto portfolios, each containing a dozen plates with explanatory notes showing the dress, arms, habitations of the century under consideration. Ideal streets, too, are represented by the bringing together of surviving buildings and such as have been handed down by means of art. Altogether the series gives one a very good opinion of the ways of people and their culture in the calumniated Middle Ages, and we recommend it to history instructors as a useful aid. The price of each portfolio is moderate, two shillings and sixpence in England. As the illustrations are intended for the young, why were they not colored? It would not have added much to their price, and it would have added immensely to their usefulness.

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The Iona Series, issued by the Catholic Truth Society of Dublin, Ireland, under the editorship of Rev. H. Brown, S.J., is a valuable addition to Catholic literature. It takes its name from the island which St. Columcille and his successors made the most famous nursery of Irish missionary zeal. The title volume, "Isle of Columcille," is by Shane Leslie, the distinguished young Ulster convert who, when disinherited by his father, retained, with ardent faith, the riches of literary power. A discriminating critic says of this book: "A refreshing elegance dominates his work. With his wealth of conception and the delicate finish of the superior hand he beautifies the unattractive and transfigures the commonplace; and he tells his tale in language of a conquering charm." Other volumes which also combine true Catholic feeling with finished literary form are: "The Coming of the King," by Arthur Synan; "Hiawatha's Black Robe," by E. Leahy, and "Marcus Aurelius, A Study in Ideals," by John C. Joy, S.J. Soon to appear are: "A Group of Nation Builders" (O'Donovan, O'Curry, Petrie), by Rev. P. McSweeney; "St. Malachy and His Works," by Rev. G. O'Neill, S.J., and "A Defender of the Right" (Archbishop O'Hurley, the Martyr), by E. Concannon. They are handsome duodecimos in cloth binding, embossed with artistic designs from the ruins of Iona, and are splendid value for 37 cents, postage included. Herder is the American agent.

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## LITERARY NOTES

A writer in the *New York Times Saturday Review* dismisses cavalierly René Bazin's new novel, "La Barrière," as a frankly religious novel of the propagandist kind. Referring to the author the critic says: "His religious fervor is increasing as the years go by, and he has evidently set out to produce not an impartial social study, but a work of Catholic propaganda pure and simple." Consequently his work cannot be artistic. This sort of criticism is growing tiresomely common. It represents fairly well the incapacity of the shallow and ignorant school of critics, principally American, whom rapidly multiplying editors encourage because—we can conceive no other reason—their services are cheap. They have a superficial inkling of the way the wind blows, and they endeavor to go with the wind. It is easier; mental effort is too much for them.

The writer whom we have quoted has some knowledge of the fact that it is comparatively safe to censure religion, especially Catholicism. But he has no knowledge of the principles of criticism. Why, for instance, is "an impartial social study"

more likely to be artistic than "a work of Catholic propaganda?" What gem of literature can be pointed to which is "an impartial social study?" On the other hand, the slightest sense of historical perspective would have saved the critic in the *New York Times Saturday Review* from implying that a great artistic work could not be a work of Catholic propaganda. Has he ever heard of the "Divine Comedy" by a certain Dante? or, better still, of the "Hind and Panther," a classic poem by a poet of the name of Dryden? Would he regard the late Henry Harland's Italian novels as artistic? They are perilously near being "works of Catholic propaganda." Certainly they are not "impartial social studies."

To enlarge the topic, what about the religious painters of the Renaissance? Were they not Catholic propagandists in the sense of our critic? What are our modern tawdry canvases, with their "impartial social studies," compared with those of the Italian, Spanish and Dutch painters, who felt the Catholic Faith and put it boldly and reverently into every nook and corner and all over their incomparable pictures and frescoes? We do not say that a religious spirit will make an artist; but it is clear that it will not unmake one who is. Art was great until, first, modern Protestantism made religion an ugly bugbear and, afterwards, unbelief, the natural child of Protestantism, made it conscious and timid and hesitant in the soul of the artist. Now we are getting "impartial social studies" instead of "Last Judgments;" the portraits of commonplace men and women, who happen to own stocks and bonds, instead of wonderful "Madonnas;" the ballet and the boulevard and worse, instead of celestial visions with messages and aspirations for all who gaze upon them. What cheap and thin criticism it is that the *New York Times Saturday Review* writer gives his readers!

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Another shining example of critical dullness occurs in the American *Bookman* for June. The *Saturday Review*, of London, declared that the manuals used in the French government schools assailed Christianity. The manuals teach children that what are called the truths of religion cannot be known scientifically; therefore they are free to choose any religion or no religion. The editor of the *Bookman* cannot see how this assails Christianity. This is one of his brilliant comments: "It is very hard for an American to guess the workings of the British journalistic intellect on this subject of religious teaching in the schools, for in this country we have had no such training in evasion and hypocrisy as the long discussions of the two Education Bills

have offered to the British mind." Isn't the smug and conscious superiority of this passage richly funny? We are Americans, born and bred, and we love our country and we defend it against critics, especially English critics. But what can we say or do when our case is given away in this fashion?

If the *Bookman* paragrapher had a fraction of the "English journalistic intellect" he could not have written the way he did. "Children, Christianity teaches things that cannot be scientifically proved. You do not have to believe it." "My child, the good moral character of your father and mother cannot be scientifically proved. You don't have to believe it." If a teacher who evidently did not believe in the virtuous protestation of the editor that he was "a respectable member of the lower middle class" were to teach the editor's young son that he need not believe in the virtue of his parents, because it cannot be scientifically proved, we are to suppose the editor would not consider himself assailed, but would rather applaud the teacher for encouraging the intellectual freedom of his boy. Now when we consider on the one side that the French government and its teachers are professed unbelievers in Christianity, and on the other, that Christianity rests on firmer proofs than any personal reputation can, we may get a faint idea of the denseness of one American journalistic intellect. There was a time when the *Bookman* paragraphs had intellectual quality. But it may have been too expensive a quality for the publishers.

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A friend in the South has called our attention to a good joke on the New Orleans *Picayune*, or its readers, or the *Scotsman*. We do not see clearly whom the laugh is on.

In the Sunday *Picayune*, June 5, there appeared a two-column article, running down about a fourth of the page, with the caption, "Scotch Writer Praises the Sagacity of the Spider." It was introduced with the familiar parenthesis—"Special Cable to the *Picayune*," and dated, "London, June 4." The opening paragraph reads as follows: "An interesting article is contributed to the *Scotsman* by a writer who has been studying the life and habits of the spider and who has been greatly struck by its intelligence." And then comes the article "contributed to the *Scotsman*," which is nothing more or less than an essay by our old friend, Oliver Goldsmith, which appeared in the *Bee* the century before the last under the title, "The Sagacity of Some Insects." Goldsmith would have material for another bright paper on sagacity if he had lived to see this.

## EDUCATION

Fairminded men will agree that even justice has ruled in the settlement of the controversy regarding the University of Pennsylvania scholarships. It will be remembered that a summary of the controversy was given in this column two weeks ago. The city of Philadelphia proposed to cede to the University for educational purposes certain property lying along the Schuylkill River. In return for this grant the University pledged itself to establish and to maintain perpetually seventy-five free scholarships in any department of that institution, "to be awarded by the Mayor of the city to deserving students of all the schools of Philadelphia." Friends of the public school system wished to so amend the bill legalizing the grant as to reserve these scholarships to students of the public schools exclusively. Opposition to this view was widespread. The property to be donated, it was argued, belonged to the city, hence all taxpayers should in justice enjoy the privilege that came to the city because of the latter's gift to the University, and the scholarships should consequently be declared free to deserving students of all the schools of the city whether public or private.

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The question was hotly discussed in Philadelphia during the week before the meeting of Councils, in the jurisdiction of which bodies the dispute lay. Petitions pro and con were sent in by the various societies and organizations of Philadelphia, and the press gave much space to the controversy. Those favoring the amendment to the bill used the old argument that no appropriations shall be made for any charitable, educational or beneficent purpose to any sectarian institution. Those who desired the passage of the original bill claimed that there was here no question of an appropriation for sectarian purpose. A privilege resting upon an act of the Councils, representing the whole city, should, they insisted, revert to all of the taxpayers of the city, and it would be an injustice formally to exclude from the enjoyment of such a privilege any section of the city's people.

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Last week the matter came up for action in the Councils' meeting, and after full and free discussion and the consideration of new petitions presented to those bodies, the Councils overwhelmingly defeated all attempts to limit the privilege of the scholarships as guaranteed perpetually by the University to public school pupils. In Common Council, on final passage of the original unamended bill, the vote was 59 to 6. The vote to concur in this judgment in Select Council was 38 to 3.

Philadelphia is to be congratulated on the fairness its legislative Councils manifested in the face of the attempt to override justice through the worn-out cry of "no sectarianism." There is no sectarianism in the stand a growing number of parents take for religious instruction in schools. And these parents, be they Catholic, Quaker or Jewish, ought not to be called upon to bear the burden of double taxation when they insist that their children receive that form of religious training of which they, the children's parents, approve. The claim that the scholarships in question should go to public school children exclusively, rested on an exaggerated presumption of those who favor the public schools. When shall the wider question of fair-dealing in the matter of the distribution of the school tax in favor of all citizens alike, be taken up and decided in a similarly just way?

The Rev. W. Engelen, S.J., at one time engaged in educational work in the Jesuit colleges of the middle west, but now of Tokyo, Japan, where he is helping to prepare the way for the institution of a Jesuit University in the Japanese capital, writes thus concerning the difficulty of acquiring the Japanese language:

"The written and spoken languages are very different. The Japanese have two systems of writing, each including about seventy syllables instead of our twenty-six letters. Many words are not even written by these syllables, but by Chinese ideographs, of which about two thousand are used in Japanese. Baron Kikucki, an eminent educator, said in his English lectures that the children cannot read the most ordinary prints. This is still the case after they have passed through the higher elementary course, and in a less degree even with those who have received a secondary education. I have no doubt that such a state of things cannot last very long in this busy world."

Old-fashioned teachers are apt to affirm that one very serious defect that appears in present day teaching of English arises from the lack of formal grammar lessons in elementary schools. Our young people do not write well—and teachers find the task of training them to write well a difficult one, simply because the old grammar drill in parsing and sentence analysis has been so largely superseded by the word studies and language lessons now in vogue. Even that unjustly derided burden of the school children of thirty and forty years ago, Lindley Murray, by constant application of rule to example and of example to rule, taught young people to think and to construct a sentence. One is gratified then to note that teachers are beginning to recognize where the policy of these latter years has been deficient. A writer in the June number of

the *Educational Review* well remarks, "there is a tangle of aims in teaching grammar, and of notions as to the scope of grammar and its place in the curriculum. We shall, of course, not have really right teaching of grammar until these aims and notions are clarified and unified." The writer has done a commendable share towards this unification in calling attention to a situation which "constitutes the most serious hindrance, the most effective immediate barrier, that now stands in the way of profitable teaching of grammar in our public schools." This, as he describes it, is a lack of agreement in the terminology of text-books. The writer, in a paper which merits attentive reading, says that there are about fifty different text-books in grammar in the schools of this country. There are about thirty in fairly extensive use; and of these he has not been able to find two that agree absolutely in terminology.

Basing the objections on the considerable expense for dress entailed, and on the use in their preparation of time which should be given to regular school work, the School Boards of several dioceses have this year passed resolutions asking school authorities to eliminate elaborate and formal closing exercises. Simple programs made up of short addresses and exercises which do not require too much preparation are urged in their stead.

## SOCIOLOGY

We have received the twentieth annual report of the Christ Child Society of Washington, D. C., and its branches in New York, Chicago, Omaha, Toledo, Ellicott City, Davenport, Worcester and Los Angeles. It is a model of what such a report should be. Each committee tells clearly and in a few words just what it has done, and one sees that the sum total of good work accomplished is considerable. Everything that can be imagined in social work for children is included. The colored children and the Italians, as their need is greatest, are objects of especial care. The balance sheet is a credit to the Treasurer, though we regret that the total amount involved in it is less than \$3,000. The charitable of Washington and of the other cities in which it is found, can send their alms with perfect confidence to an organization so well organized and administered. It has the approval of both the Cardinal and the Apostolic Delegate.

The Society of St. Vincent de Paul of New York invites all its friends to visit its Fresh-Air work at Spring Valley Farm. This is easily reached by the Erie train from West 23d Street, or by auto via the Fort Lee Ferry. St. Elizabeth's Home for Con-



valescents is there, open all the year round. Now the summer work for the mothers, working girls and children of the tenements is beginning. Ten dollars will give one woman or two children a rest for two weeks there under the elevating influences of religion and send them back to the city better in both body and soul. The Society of St. Vincent de Paul cannot bear the burden alone. Its members are on the whole men of very moderate means; and it therefore appeals to the great holiday-making public to help them. Get God's blessing on your own vacation by sharing its benefits with God's poor. Contributions should be sent to Mr. John J. Berry, 375 Lafayette Street, New York.

Professor Walter Willcox, of Cornell, in a letter to Dr. Eugene H. Porter, State Commissioner of Health, effectually puts an end to the controversy over the effect of the tuberculosis crusade in this state aroused by a somewhat general misconception of an article by Professor Willcox in the March issue of the Department's bulletin. By many Professor Willcox's article was taken to mean that the tuberculosis crusade in this state has had little if any effect on the death-rate, but his letter to Commissioner Porter, which follows, conveys a different idea:

"Since my article was published in the March number of the Monthly Bulletin showing that 'No influence of the special campaign against tuberculosis can be traced in the figures of 1900 to 1908 inclusive,' the totals for 1909 have been compiled with more cheering results. In New York State outside of New York City, the deaths from all causes except tuberculosis increased from 55,314 in 1900 to 59,529 in 1909, or eight per cent., which is certainly less than the rate of increase of the population. But during the same period the deaths from tuberculosis actually decreased from 6,171 to 6,149. The deaths from all other causes increased by 4,215; the deaths from tuberculosis decreased by 22. I think we may ascribe this difference to the campaign against tuberculosis which has been fought so energetically in our state since 1907. It would take some time for the campaign to influence the death-rate, and its effect would naturally be cumulative as facilities for the proper care of tuberculous patients multiplied."

High prices of meat in England have led to considerable agitation for the removal of the prohibition to import live cattle from Argentina, the agitators asserting that the Foot and Mouth disease, the cause of the prohibition, had disappeared from that country. The agitation has been stopped by information received from the Argentine Government that the disease has broken out again in five provinces.

## ECONOMICS

It is impossible to be indifferent towards Rudyard Kipling. All that know him either admire him or hate him. This is most just; for he too either admires without bounds or hates ferociously. Moreover the same person will admire him to-day and hate him to-morrow. This too is as it should be, for Rudyard Kipling is equally versatile. It is hard to say what are his real feelings towards Americans and things American. Sometimes his praises are dithyrambic; sometimes his railings are the same. Not that he knew Americans thoroughly. He makes Tarvin, in "The Naulakha" speak of "boot-laces." So they are called in England. Perhaps there may be found some in New York or Boston to call them so. But Tarvin was a Westerner of the West, even of Colorado, and he would never have said anything but "shoe-strings." This, however, is not economics; and, omitting his affectionate abuse, we are going to show Rudyard Kipling as an economist discussing American economics. In "From Sea to Sea" (written in 1888), Letter No. 36, we read:

"Twenty years hence the centre of population will be far west of Chicago. Twenty years later it will be on the Pacific Slope. Twenty years after that America will begin to crowd up, and there will be some trouble." He did not quite understand "the centre of population," but no matter. ". . . The cry that the land is rich enough to afford protection will cease with a great abruptness. At present it is the farmer who pays most dearly for the luxury of high prices. In the old days when the land was fresh and there was plenty of it and it cropped like the Garden of Eden, he did not mind paying. Now there is not so much free land, and the old acres are needing stimulants, and the farmer, who pays for everything, is beginning to ask questions. The American nation seldom attempts to put back anything it has taken from Nature's shelves. It takes what it can and moves on. But the moving on is nearly finished, and then the Federal Government will have to establish a Woods and Forest Department, the like of which was never seen in the world before. And all the people who have been accustomed to hack and burn timber will object. . . . The manufacturer will have to be content with smaller profits. . . . and the railways will no longer rule the countries through which they run. . . . "Yes, it will be a spectacle, this big clashing colt of a nation that got off with a flying start being pulled back by the jockey, Necessity. There will be excitement when the people discover that what they considered the outcome of their Gov-

ernment is but the rapidly diminishing bounty of Nature; and that if they want to get on comfortably they must tackle every single problem from labor to finance humbly. . . ."

It seems to us that we are beginning to hear something like this from our public men to-day. Kipling wrote it more than twenty years ago. Perhaps there is more in him than the telling of plain tales and the weaving of thunderous songs. Our neighbors across the border who are beginning to-day where we were thirty years ago, might do worse than take notice and be wise in time.

## SCIENCE

Analyses show natural mineral waters to be radio-active. Their curative properties, medical experts declare, are, in great measure, due to this property. Dr. Alfred Gradenwitz finds that this radio-activity can be produced artificially. Accordingly the little city of Kreutznach, rich in radium deposits, has become a centre for the manufacture of these artificial waters. The charging is effected by allowing the inactive liquid to remain in contact, for a considerable time, with the insoluble salts. An interesting fact is that radio-activity decreases if the waters are subjected to heavy jarrings. This will interfere greatly with their transportation.

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The Meteorological Observatory of India has been investigating earth electric currents for the past few years. Results recently published show that the potential gradient has its chief minimum and maximum in the early hours of the morning and evening respectively. The conductivity is above the average during the night and early morning, and below during the day and evening. Sunshine causes a diminution of the air's conductivity, but the effect lags as much as two hours behind the cause. The intense solar radiation of the Indian dry weather raises into the lower atmosphere a large quantity of dust which, in all likelihood, is the chief cause of the lowering of conductivity. This is important, for it leads to the belief that sunlight has, if any, only a small effect in the natural ionization of the lower strata of the air.

\* \* \*

Attempting to explain why wireless stations work better by night than by day, Marconi says: "Sunlight seems to affect the antenna. The upper air, rich in ions produced by ultra-violet solar radiation, absorbs during the day the energy distributed by the station. Besides, the wave lengths of the Hertzian radiations play an important rôle in this regard, an increase in wave length usually causing a decrease in efficiency, though this condition is sub-

ject to exception also, for by using radiations of great wave length, the energy received during the day may exceed that received by night. The problem is very complex."

\* \* \*

A self-recording medical thermometer has been designed in Germany which is sensitive to the slightest variations in temperature of the human body. The parts are a platinum spiral, encased in a quartz glass capsule, a four volt battery, a milli-voltmeter and a registering drum. The working of the instrument depends on the principle that the change in the temperature of a conductor causes a change in the resistance. Its chief object is to enable the physician to study the effects of drugs on patients.

\* \* \*

Gray and Ramsay have recalculated their figures for the half-life period of radium, which they now put at 1744 years. One gramme, then, of radium, would, after the lapse of the above stated number of years, weigh but half a gramme.

\* \* \*

George Ellery Hale, the astronomer and director of the Solar Observatory of the Carnegie Institute of Washington, at Mt. Wilson, Cal., has been elected corresponding member of the Academy of Sciences.

F. TONDORF, S.J.

#### ECCLESIASTICAL ITEMS

The examinations of candidates for entrance into St. Joseph's Seminary, Dunwoodie, New York, will take place at Cathedral College, 462 Madison Avenue, on Monday, June 27th, and Tuesday, June 28th, at 9 A. M. Applicants for admission to the Seminary will present themselves personally at the Archbishop's House, 452 Madison Avenue, on Friday, June 24th, or Saturday, June 25th, between 10 A. M. and 12, with letters of recommendation from their Reverend Pastors, and from their Colleges.

The examinations for students desiring to enter Cathedral College, the Preparatory Seminary of the Archdiocese, will be held on Friday, July 1st, and Saturday, July 2d, at 9 A. M. Applicants for admission to the College will present themselves at Cathedral College, 462 Madison Avenue, on Wednesday, June 29th, or Thursday, June 30th, between 10 A. M. and 1 P. M.

The statistics of the pilgrimages to Lourdes for 1909 are: Number of pilgrimages, 200; pilgrims, 170,000; special trains, 300. Of the pilgrimages sixty-four, including 34,143 persons, came from outside France. Besides the great national pilgrimage, organized at Paris, there were 58 dioceses from which pilgrimages set out. These figures do not include casual pil-

grims, who may be estimated from the number of Communions distributed, over 516,000. There were 53,000 Masses, besides those celebrated in the parochial church, and in the chapels of the various religious houses. The "brancardiers" numbered 243, with 217 auxiliaries and 2,562 volunteers, who devoted themselves to the care of 8,593 persons. There were 100,000 immersions in the piscinas, and 533 ex-voto offerings. The medical bureau was visited by 445 physicians, 300 French and 145 from other countries. The cures deemed significant enough to be registered by the medical bureau were one hundred and six.

The Rev. Patrick Paul Crane, for the past five years a member of the Saint Louis Apostolate, was recently appointed Irremovable Rector of the Church of Saint Lawrence O'Toole, by Archbishop Glennon. He will continue the work of Missions to non-Catholics for at least another year. Father Crane succeeds the well-known priest and scientist, Father Brennan.

The Curé of the parish of St. Just, Marseilles, France, celebrated on May 26, the sixtieth anniversary of his ordination. The bishop, the local clergy and a large congregation were present in the Church and the venerable priest went into the pulpit to make an address of thanks for the congratulations showered on him. He had just concluded with the words: "To-day is the greatest day of my life," when he collapsed and expired in a few moments.

It is reported that on June 16 the Holy Father received privately Roque Saenz Peña, President-elect of Argentina, who is still in Rome in the capacity of Argentine Minister to the Quirinal. By the rule of protest established by the Holy See after the loss of the Church's temporal power, he would be debarred from a private audience with the Sovereign Pontiff. This technical difficulty was overcome by the declaration of Señor Peña that he had in fact ceased to be a Minister to the Quirinal, although he had not yet delivered his letters of recall.

#### OBITUARY

James G. Murray, who was a member of the Irish Papal Brigade which went to the assistance of Pope Pius IX in 1860, died recently in New York, in his seventy-first year. The medal given to him by the Pope was buried with him.

The Rev. Brother Adrian of Jesus of the Brothers of the Christian Schools, died at La Salle Academy, New York. He was born at St. Catherine's, Ont., Canada, June 11, 1839, and had been fifty-four years a Christian Brother. From 1878 to 1881 he was director of the New York Catholic

Protectory, Westchester, N. Y., and before that he had held a similar position in Quito, South America, from 1874 to 1877. From 1887 to 1890 he was employed in the Province of St. Louis, and in his later years in the Province of New York.

#### PERSONAL

His Holiness, Pius X, has appointed the Bishop of Newark, the Right Rev. Dr. J. J. O'Connor, a bishop assistant at the Pontifical throne. Mgr. O'Connor went to Rome recently on his official visitation.

The Rt. Rev. Mgr. William E. Starr, pastor emeritus of Corpus Christi Church, Baltimore, delivered the baccalaureate sermon at St. Ignatius Church in connection with the graduating exercises of Loyola College, in that city. Among the pastors of the city no one better fitted for the task could have been selected than the distinguished prelate. His sermons and addresses give evidence of deep thought, and his style is attractive and impressive. Moreover, Mgr. Starr is ever ready with voice and pen to defend the Church and her institutions whenever these are publicly assailed. About ten years ago there appeared in the Baltimore papers, from his pen, a vigorous defence of the religious orders and their policy in respect to the education of a native clergy in reply to an attack by a man then in high standing, who has since shown himself in his true colors by discarding the Church and her doctrines and denying all revealed religion. It is to be regretted that the whole text of the Baccalaureate, the subject of which was "Modernism," has not been printed. The following extract is taken from the Baltimore Sun:

"Since the war there has been no serious recrudescence of the old bigotry," he said. "I have spoken of these things to show how miserably the good intentions of the fathers were frustrated by the anti-Catholic feeling of the people at large. They were accustomed to say that these United States were a Protestant country and that Catholics were here on sufferance only. There is still enough of the old spirit left to deprive us of equal rights in the matter of the common schools; we have accepted the situation, however, and built our own schools.

"In our country no opportunity is let slip to put the Catholic Church in the wrong. Nearly all newspaperdom is in the conspiracy. Anything that serves to place Catholics, their faith and their practice in a sinister light is eagerly seized upon, magnified and embellished with pen and pencil: while a studied silence is maintained with regard to everything that could commend them to the good opinion of the world. All this is in the air we breathe. Magazines and books, almost the entire domain of literature, scientific treatises, and even children's



school manuals are pervaded by this spirit of hostility. Turn whither you will, and a thousand noxious things start up to attack the foundation of our faith."

The Church of the Holy Name of Mary, Algiers, La., had an unusual dual celebration June 17-20. Its Rector, Rev. Thos J. Larkin, S. M., celebrated the Silver jubilee of his priesthood in the Church in which he received ordination, June 17, 1885, and having cleared away the heavy indebtedness of the Church, has been able to make its consecration synchronize with his jubilee. Father Larkin was educated in Derry, his native county, and at Marist institutions in Ireland, France and the United States. He had been President of All Hallows College, Salt Lake City, and Jefferson College, La., before his appointment to the important parish of Algiers. His Grace, Archbishop Blenk, presided at the jubilee and consecration ceremonies, and among the visiting prelates were the Rt. Rev. Bishops Allen of Mobile, Keiley of Savannah and Morris of Little Rock. Dr. Gunn, S. M., rector of the Marist College, Atlanta, was the preacher.

*The Charleston News and Courier*, speaking of the late Prof. Goldwin Smith's religious gropings and vagaries, remarks very pointedly:

"In recent years his articles on religious questions have attracted more attention perhaps than any of his other writings. He has been termed 'the last of the great agnostics.' He described himself as 'an earnest yet reverent seeker after truth.' As his life neared the end his anxiety to peer behind the veil into whatever world lies beyond the portal of death became more and more marked, but while he wrote often and entertainingly regarding immortality and kindred matters, he wrote to no purpose. All his reflections ended in doubts. He had nothing to offer except a doctrine of negation. His many contributions to the public prints on matters affecting religion can by no possibility have accomplished any good. We are told that 'his primal religion was perhaps a simple worship of the stars.' We think it would have been far better if in regard to matters concerning which admittedly he had no message he had emulated the stars in their silence."

An unusual event was celebrated at St. Mary's Church, Manhattan, on June 12. This was the golden jubilee, as organist, of Dr. Edward J. Biedermann and the commemoration of his twenty-five years' service at St. Mary's. There was a solemn high Mass with a special musical program under the direction of Dr. Biedermann.

#### PULPIT, PRESS AND PLATFORM

Addressing the New England Arbitration and Peace Conference at Hartford, Conn., ex-Secretary of State John W. Foster took up the three foreign wars in which our country has been engaged and discussed them in detail. The war of 1812 with Great Britain, he contended, although justified under international law, was entered upon against the better judgment of the country. President Madison and a large minority in Congress strenuously opposed it, and it was only entered upon under the lead of a party known as the "War Hawks," at the head of whom were Henry Clay, John C. Calhoun, and other young public men, with the boast that we would dictate a peace at Quebec. Five days after Congress declared war and long before the news reached England, the Orders in Council, which were the main cause of the war, were repealed. Peace was made without settling a single question about which the contest was begun. "Never was a war more fruitless in its conclusion. It was neither inevitable nor necessary."

In the judgment of history the war with Mexico was provoked on our part and largely inspired by the spirit of slavery extension. Although the results of the war were greatly to the advantage of the United States, that does not change the fact that it was one of conquest and injustice on our part and might easily have been avoided. The war with Spain had some of the characteristics of that of 1812, in that the President was strongly opposed to a resort to arms and struggled for peace to the last, and it was Congress and an excited press that unnecessarily forced hostilities. The Spanish Government would in the end have yielded to the demands of our Government, if time had been allowed for the negotiations. The ill-timed catastrophe of the Maine caused our people to lose their reason, and the fear that we were mistaken as to the cause of that disaster has been one of the reasons which has delayed the raising of its wreck. It is historically correct to assert that the war was forced upon Spain by us, and that it might easily have been avoided with honor."

In conclusion, Mr. Foster said: "The review which I have made has shown that all the foreign wars in which we have engaged were brought on by our own precipitate action, that they were not inevitable, and that they might have been avoided by the exercise of prudence and conciliation. It also shows that it has been possible for us to live in peace with our nearest neighbor, with which we have the most extensive and intimate relations, the most perplexing and troublesome questions. Our history also shows that during our whole life as an independent nation no country has shown towards us a spirit of aggression or a dis-

position to invade our territory. If such is the case, is it not time that every true patriot, every lover of his country and of its fair fame in the world, every friend of humanity, should strive to curb the spirit of aggression and military glory among our people and seek to create an earnest sentiment against all war."

In his address to the graduates at Bryn Mawr, President Taft gave a glowing tribute to the higher education of women. Several times during the development of the theme he dissented sharply from the view that academic and college training unfitted a man or woman for business, and he never scored harder than when he declared that the college girl did make a good wife and mother. One paragraph of his address deserves to be remembered. It offers an admirable reply to an objection not rarely advanced by those who are lukewarm regarding the college training of women.

"There is one danger of a college education and four years' life under college influences that it seems wise to warn against. It is the danger of discontent with the surroundings of the home to which a college girl goes back after graduation, and the yielding to the feeling that her own town or city does not offer to her the opportunity which she is entitled to in the use of the education which she has acquired. It gives her, after she is settled at home again, an unhappy spirit, a longing for something she does not have, a spirit of criticism toward everything which surrounds her, and a consequent inability to contribute to the happiness of those with whom she lives or comes in contact. This is not the right result of the higher education. If she has acquired, as she ought to, a true sense of proportion she will realize that there is no place so restricted, no society so simple, in which she cannot make her greater knowledge, her better mental discipline and her wider mental scope useful and elevating. If she has acquired with her learning and her study and her associations with her classmates the self-restraints and the proper appreciation of the rights and feelings of others, and the desire to be useful, she will be able at once to make her influence felt for the betterment of the family and community, however humble or unimportant; she will adapt herself to her surroundings, making that which she learned at college, not only in books, but in character, the means of increasing and stimulating the happiness of those among whom she is thrown and who have not enjoyed the same advantages.

"A young woman with a higher education has much to learn after graduation in the homely details and the drudgery of ordinary life, and the sooner she learns

it the happier and the earlier she can adapt to its highest use the knowledge and the mental training acquired in college."

Goldwin Smith is dead. Few men who have lived in Canada have made a wider or deeper impression by the merits of literary work; and yet, few men in any country, with equal opportunities, have been so consistently and constantly wrong. He came to Canada, full of the idea of Canadian independence. Indeed, he had, years before that, advocated giving all the chief Colonies their independence. Becoming convinced that he was wrong on that, he went wrong once more by propounding the view that Canada's manifest destiny was annexation with the United States. He fell out in turn with George Brown and with Sir John A. MacDonald. He dreamed of an Anglo-Saxon federation, not bound together by political or national bonds, but by the ties of sentiment. In this federation, he included the United States, in which Anglo-Saxon sentiment, apart from after-dinner speeches, does not exist. Upon old-world questions he was equally wrong. He is represented now as having taken a sympathetic, tender and charitable view of Irish affairs. Yet he did not think that the enforcement of law in Ireland was as strict as in England. He opposed Home Rule for Ireland. Almost all the misfortunes of Ireland he attributed to the inherent depravity of the Celt and to the scoundrelism of agitators. He is now called "a Liberal of the old school." If he was a Liberal of any school, it must have been a school which at his birth left him as the sole survivor. He was against "aristocracy," even to the extent of deeming the Governor-General of Canada a sham. Yet, we are told, he took a most hopeless view of "democracy gone rampant." He condemned party government as having failed as a system for carrying on the affairs of a country. Such were his strange and distorted views. He was most independent; but, with all, was bound and enslaved by his prejudices; full of great ideas all distorted, of great thoughts all awry. He was a man not easily to be understood. Probably that is the reason why so many men looked up to him with awe and veneration.—*Antagonish Casket*.

## LETTERS TO THE EDITOR

### CATHOLIC AMERICAN HISTORY

To the Editor of AMERICA:

From the published program of the coming meeting in Detroit, next month, of the Catholic Educational Association there is every indication that it will be the most important gathering yet held of that body. No evidence, however, is to be found in the details of the work outlined for the various

sections that any effort is to be made to remedy that one serious defect in the schedules of our schools and colleges—the neglect of Catholic American history. The Catholic record of the United States is not included in the courses of our schools or colleges; there is not a single text-book properly prepared for such a course. Our children are ignorant of the Catholic history of the United States, and unfortunately most of their teachers are no wiser in the same direction.

It seems to me that this would be a very proper subject for the Detroit meeting to take up and adopt such measures as would bring about an immediate change. Surely we should be proud of our past, but the continued neglect to teach its incidents in our schools does not look like it. The many recent celebrations of Catholic centenaries have aroused a special interest in such topics that should be availed of at once, and, in my judgment, the Detroit meeting will be sadly lacking in one practical result if it does not start the necessary work for the preparation of the much-needed text-books and the establishment of the study as a part of the ordinary class routine of the schools.

CATHOLIC PARENT.

Brooklyn, June 8.

### A TRINITY OF WORTHY CATHOLIC JOURNALISTS.

To the Editor of AMERICA:

I thank you very warmly for your generous and most complimentary editorial reference to me in the current AMERICA. It's a tribute that I should be very proud to deserve, but that very fact puts a keener edge upon my regret that you have fallen into an error, which several others have made before you, as to my connection with the *Catholic Standard and Times*.

You speak of me as "editor and manager," from which it would be natural for your readers to conclude that the success of that newspaper, to which you refer so flatteringly, is due entirely to me. Nothing could be further from the truth nor more unjust to two men to whom the greatest credit belongs. It is true I am the manager, but my relation to the editorial department is only that of a contributor, whose department of sketches in prose and verse occupies a very small section of the editorial page. The "voice" of the paper is Mr. John J. O'Shea, the able and scholarly editor-in-chief, and the trained, discriminating mind responsible for the paper's news and literary features is Managing Editor Francis P. Green's.

At the risk of seeming to attach undue importance to a matter of small moment, I trespass thus upon your time merely that full credit may be given to two worthy

Catholic journalists who have plentifully earned the good opinion of the Catholic public.

T. A. DALY.

Germantown, June 18.

[We take pleasure in publishing Mr. Daly's disclaimer of whatever excess our editorial indulged in, especially since, by erring in calling him the editor of the *Catholic Standard and Times*, it did grave injustice to Mr. O'Shea and Mr. Green by its exclusive tone. We had no desire to depreciate the valuable contributions of talent and energy made by these two gentlemen to Catholic journalism. We think that they themselves will be the first to recognize that the occasion of our editorial was responsible for concentrating our attention on one of their staff. If the error alluded to appeared to anyone in the light of an invidious distinction, we can only express our sincere regret, and we take this opportunity of declaring our high regard and admiration for them as well as for Mr. Daly, as Catholic laymen who are strenuously exercising talents of a high order in the cause of Catholic truth.—Ed. AMERICA.]

### CATHOLIC WAR CHAPLAINS.

To the Editor of AMERICA:

In the notice in this week's AMERICA of the Catholic chaplains in the Civil war there is no mention of the well-known Rev. Dr. Butler, who served as Chaplain of the 23rd Illinois, better known as the "Chicago Irish Brigade," commanded by the gallant Col. James A. Mulligan; nor of Father Kelly, who was Chaplain of the 90th Illinois, known as the "Irish Legion." This last-named regiment was organized by Very Rev. Dr. Dunn, Vicar General of Chicago, and was commanded by Col. O'Meara.

Dr. Butler, it may be recalled, was named Bishop of Concordia, went to Rome to be consecrated there, and died only a few days before the time appointed for the ceremony. Wisconsin sent at least one distinctively Irish regiment, under the command of Col. Molloy.

I recall also the name of Father Fitzgibbon of Springfield, Illinois, who was appointed "Hospital Chaplain" by President Lincoln; and no doubt there were others in the west not in my mind at this moment.

WILLIAM J. ONAHAN.

Chicago, June 18.

[There was no intention of considering the list of war chaplains complete, and Mr. Onahan's additions to it are welcome. There were others also whose services should not be overlooked by the present generation.—Ed. AMERICA.]